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The Author of the First Program of Social Reform Presented to a German Parliament

(Franz Joseph Ritter von Buss, 1803-1878)

The first quarter of 1928 is marked by two major anniversaries of events in the life of a distinguished Catholic of Germany, all too little known, Franz Joseph Ritter von Buss. The 31st of January was the 50th anniversary of his death at Freiburg, while on March 23, 125 years will have elapsed since his birth at Zell in Baden, where a monument, erected to his memory, was unveiled on January 29.

Buss' importance and the influence he exerted in this day may be inferred from a few of the more significant facts in his career and some of his characteristics. He acquired distinction as a lecturer on Civil and Ecclesiastical Law at the University of Freiburg; was the first president of the now famous Catholic Days in Germany; was repeatedly a member of the Diet of Baden; member of the German National Assembly at Frankfurt (1848); member of the Erfurt Union Parliament (1850); member of the German Reichstag (1874). Buss founded the first Catholic political newspaper in Baden, the "Süddeutsche Zeitung für Kirche und Staat"; a prolific and forceful writer, a magnetic public speaker, he employed his talents in championing the rights of the people and of the Church. Further, Buss was an unselfish devotee of personal and organized charity, a provider in great public needs, and, in addition to all this, a clear-visioned, far-seeing advocate of social reform.

Having acquired the doctorates of philosophy and law at the University of Freiburg before he attained the age of 25 (the doctorate of medicine was awarded him a few years later by the University of Basle), Buss attended the universities of Göttingen and Heidelberg, and, returning to Freiburg, established himself as private lecturer at the University, becoming a member of the faculty in 1836. Of his writings, which include translations and numerous smaller works, the following deserve special mention: *Geschichte und System der Staatswissenschaft* (in three parts, 1839); *Aufgabe des katholischen Theils der deutschen Nation in der Gegenwart* (1851); *Nothwendige Reform des Unterrichts und der Erziehung der kath. Weltgeistlichkeit Badens* (1852); *Die Gesellschaft Jesu* (2 vols., 1853). A promoter of organized Catholic activity in the exercise of religious and political influence, he had a large share in achieving, besides bringing about the Katholiken-

tage, the founding of no less than four hundred Catholic societies throughout Germany, in addition to supporting Father Kolping and his *Gesellenvereine*. The book referred to above, dealing with the education of the secular clergy of Baden, is but one instance of his deep concern for the clergy of his native state; the fact that he transformed his own home into an ecclesiastical college is proof that he was as much given to action as to the enunciation and discussion of principles. Thoroughly Catholic and far-seeing, Buss, in a work on Catholic and Protestant Universities in Germany (1846), urged the strengthening of the position of the Catholic Universities; in particular he demanded for the University of Freiburg, which, he pointed out, had removed from its Catholic foundation, "reinvigoration into a great purely Catholic University of the German nation." A demand which is all the more significant when viewed in the light of Newman's "Idea of a University," published six years later. As an apostle of charity, Buss has to his credit the organized relief of the victims of a conflagration in Ahaus, situated in the district he represented in the Parliament at Frankfurt, and, still more striking, the feeding of thousands of persons in the Black Forest during the famine of 1846. Moreover, in the Baden Diet he fought for and obtained admission of the Sisters of Charity into the Grand Duchy. Still more, he is recognized as the founder of the science of charity in Germany.¹⁾

Buss' positive character, his firm convictions and his open exposition of them made him distinctly a leader of the Catholic minority of his state; nor did he hesitate to exercise his leadership although it brought him antagonism. His opposition to the "Deutschkatholizismus"²⁾ of Ronge in the Baden Diet (1846) resulted in bitter enmity toward him, and even led to the dissolution of the As-

1) Though not mentioned by biographers among his more important literary work, Buss' "System der gesamten Armenpflege. Nach den Werken des Herrn von Gerando und nach eigenen Ansichten" (Stuttgart, 1843-5) marks him as a precursor of the modern science of charity. Cfr. H. Auer, "Franz Joseph Ritter von Buss, ein Wegbereiter neuzeitlicher Caritas," in *Caritas*, Freiburg, Feb. 1928, pp. 33-37. Also E. Sauer; Fr. Jos. Ritter v. Buss, Mitbegründer d. kath. Presse, in *Augsburger Postzeitung*, Jan. 31, 1928.

2) German Catholicism, of which the suspended priest Ronge was the chief exponent, met with great favor among Protestants and weak Catholics in many parts of Germany; it was even favored by some German Parliaments, e. g., that of Baden. Ronge was excommunicated Dec. 4, 1844.

sembly by the government. Again, in 1854-55, when opposition to the Church in Baden developed into open hostility, he was on the side of the persecuted Archbishop, Hermann von Vicari, to whom he dedicated his "Life of St. Thomas of Canterbury" (1855).

As a statesman, Buss advocated the reconstruction of Germany as a confederation, including Austria, and preferably under her leadership, the exact opposite to what Bismarck attained. As an economist, one of his most remarkable demands was for the abolition of customs between the various German states, and, coupled with it, for a closer commercial union between them—matters in which he was very probably influenced by Friedrich List, the father of the American tariff and a scholar whose importance is now coming to be realized more fully.

Buss was the outstanding character that he seems partly by virtue of his exceptional qualifications, energy and achievement, but chiefly by reason of the sound Catholic principles by which he was guided in an age in which Liberalism in religion and in the social and economic life had attained to vogue and power. And because of his manful championing of the causes he believed in, but chiefly also because of his firm grounding in Catholic principle, his advocacy of the first program of social reform ever presented to a German parliament gains all the greater significance.

The son of a shoemaker of modest means, Buss developed and preserved throughout life a strong sense of understanding and sympathy for the poorer classes. With it he combined a deep insight into the inevitable effects of liberalistic principles and practices, as applied to society, agriculture and industry, not on the workers alone, but on the employers and the State as well. Hence his earliest program considers the harmful consequences of the factory system upon all three, and, what is still more remarkable, it was drawn up even before the worst effects of the industrial system had made themselves felt in Baden. This state had not at that time been industrialized to the same extent as had certain parts of Prussia, to say nothing of England.

Buss submitted his program in the Lower Chamber of the Diet of Baden on April 25, 1837. Then thirty-four years of age, the young University professor bided his time till the 16th open session of the parliament, when he proposed a motion, requesting the Grand Duke to permit a draft of a factory police measure to be presented, "by means of which the disadvantages attaching to the factory system of industry and accruing to factory workers, the owners of the factories and the State, would, as far as possible, be prevented." In a lengthy, scholarly address he sketched the development of modern industry; declared that he did not believe the old patriarchal system could be retained by continued exclusive devotion to agriculture; but that on the other hand he did not expect industry, developed to dizzy heights, and commerce, artificially fostered, to usher in the new, better fu-

ture. Picturing next the advantages of industry, he noted the injurious effects it produced, particularly if permitted to transgress proper boundaries. In detail he noted the evil effects on the economic condition, the health and intellectual development of the worker, his legal and political status, and his moral-religious frame of mind. Entrepreneurs, too, would be affected by an excessive industrial development. But the chief sufferer would be the State: in the first place because over-stimulated industry would hasten the development, begun several centuries before, by which possession of land, the material basis and best foundation of the State, was being crowded into the background; then, too, because an excessively fostered factory system would produce "an oligarchy of money wealth," the accumulation of wealth in the hands of a few men. Closely related therewith were the loosening of the ties of the separate estates, while dishonest practices in the issuing of stock, already evident, for the construction and development of factories, introduced a trait of unscrupulousness, recklessness and gambling into the life of the people. The factory system, moreover, as a result of the greatly increased number of workers, caused mass poverty with all its evil consequences. Again, the tendency to revolt found fertile soil in the minds of the helots of the factory.

Buss compared the effects of an overly-developed industrial system with those of "social disease," which could be met in a preventive way. He urged that the State use its influence in a positive manner by promoting agriculture to counter-balance industry, by adopting a legislative policy embracing all branches of agriculture, by means of institutions for granting credit, agricultural colleges, conducted in connection with demonstration farms, and the founding of societies for the promotion of various branches of agriculture. As a second means for the prevention of the evils of industrialism, Buss named the preservation of the artisan class. This, he thought, could be attained by an improved guild system. He discussed the questions concerning apprenticeship, and the granting of the master certificate. Further he suggested that the State could obviate, or at least mitigate, many evil effects of the factory system both by a prudent fostering and supervision of commerce.

Not content with these recommendations, Buss suggested various other means to be employed toward the same end: For the workers he demanded technical training in trade schools and peoples' schools; for the days of sickness he urged the founding of societies for savings and aid. Recommendations followed for the fostering of religion and morality among the workers; "his thoughts on child labor, on societies for the fostering of temperance, on Sunday observance," writes his biographer, Franz Dor³), "would reflect credit upon the most experienced expert in social politics."

Nine years later, though industry had advanced

³) Dor, Franz, Franz Jos. Ritter von Buss in seinem Leben und Wirken geschildert, Herder, Freiburg, 1911, p. 26 f.

in Baden, Buss, then holding his second mandate in the Diet, found little occasion to alter his first analysis or recommendations. He did, however, in his second important address on this subject, lay stronger emphasis on his demands and formulated the one or the other more concretely. Referring to his motion and address of 1837 he declared in part on this second occasion, in 1846:

"The factory owners request protection against excessive competition; I also desire it, but I likewise demand protection of many noble interests against the excessive competition of our manufacturers. I demand equal protection for our agricultural population and for agriculture, the sinews of our strength. I do not ignore the care devoted to agriculture; however, this care has not only not progressed in proportion to needs, but is even less advanced than it was under our Karl Friedrich, never to be forgotten. (A former Grand Duke of Baden, Ed.). I demand protection, against the manufacturers, for those workers whose very existence is being curtailed by the circumstance that much of the work of artisans is being done by factory methods. Our peasants and craftsmen are our strength. I demand more rigorous taxation of our factories, which now enjoy such high esteem.

"In particular, however, I demand protection for that portion of the population which is chained to the fate of industry; I demand it, lest we too witness that condition of serfdom common to the factory system and which, observed in countries with highly developed industry, fills us with sadness and horror. I demand protection for the economic status of the factory workers, lest in each of the rapidly recurring industrial crises they be turned out into the streets; I demand protection for the health of these workers. I demand protection for the rights of factory workers against the factory owners. I demand protection for their instruction and training, protection of their morals, inasmuch as in some sections a condition of veritable prostitution is degrading this generation; I demand protection for the cultivation of religion among them. In the name of God and of mankind I demand protection for this element of our people, lest a fearful bestialization materialize gradually, reaching down to the curly-haired three-year-old child, which is today already being put to work winding cotton yarn in the factory, and up to the prematurely old man. I demand protection for the State, which can thrive only on a moral basis; I demand protection for the essential moral character of the nation, which I do not wish to see endangered by a one-sided and unhealthy development of industrial and commercial conditions."⁴)

Buss displayed in this program and its motivations in 1837 and 1846, as in so many other of his endeavors, a wholesome social sense, an appreciation of the organic nature of society, all the more noteworthy in view of the prevalent liberalism. His insistence on the welfare of the people as a whole, of the nation, of entrepreneurs and workers, is in striking contrast with recommendations submitted even in these late years, concerning themselves almost wholly with labor, and going so far as to direct themselves exclusively to organized labor. While the organic character of the program and of Buss' demands deserves notice, and even the deep interest of the student, the early date of its presentation merits more than passing attention. The program was formulated and submitted in anticipation of the developments Buss decried. He consciously drew in 1837 on the horrible examples given by industry in other countries to illustrate the dangerous tendencies that should be met in advance; while by the time of his second address in the Assembly on the subject, conditions in some

respects had become aggravated in the Grand Duchy of Baden, causing him to offer new demands to prevent their injurious operation, he still could point to France and England as the scene of worse consequences of imprudent industrialization than those his country had witnessed. Which suggests an argument against the insinuation that Catholics are "always" behind-hand in matters of social policy and practice. German Socialists have, in the instance of Buss, recognized this priority and likewise the excellence of Buss' recommendations as late as 1904, when Adolf Geck published Buss' address and program of the year 1837, with an introduction by August Bebel.

Ninety years have passed since Buss submitted his motion and program. He deserves recognition as a Catholic pioneer of social reform, preceding many other famous Catholics and non-Catholics. His program antedated von Ketteler's demands; it antedated "Rerum Novarum," with which many Catholics seem to think Catholic interest in social questions, taking it by and large, began, by fifty-four years. And none will gainsay that, had it been given wider attention and conscientious enforcement, even in Germany, or for that matter in Baden alone, its influence would have been extremely wholesome and much suffering and injustice would have been avoided.

A. F. B.

American Prosperity and the Section Man's Wage

(Concluded)

The following table, published by the Bureau of Labor Statistics in the August, 1927, issue of the *Monthly Labor Review*, has developed the fact that the earnings of section men are below the earnings received by common, unskilled laborers in other industries throughout the United States:

Average Weekly Earnings of Male Common Laborers in Various Industries and Districts

Industry	Average Full-Time Hours Per Week*	Aver. Full-Time Earnings Per Week*		
		Lowest District	Highest District	All Districts
Lumber (1925)	57.5	\$10.48	\$25.27	\$17.77
Slaughtering and Meat Packing, Cattle Killing Dept. (1925)	50.2	18.18	22.70	21.28
Woolen and worsted goods mfg. dye house laborers (1926)	49.4	20.77	27.82	21.98
Machine Shops (1925)	50.6	11.78	25.32	23.07
Paper box-board mfg. (1925)	56.7	13.37	28.05	23.99
Foundries (1925)	52.5	14.37	28.67	25.25
Blast Furnaces (1926)	62.4	16.14	27.72	24.34
Motor vehicle mfg. (1925) ..	50.4	24.02	30.26	28.73
Bituminous coal mining (1926)**				
Inside laborers		10.34	33.90	22.78
Outside laborers		11.03	37.69	23.58
Anthracite coal mining (1924)**				
Inside laborers				29.42
Outside laborers				29.45
Metalliferous mines (1924) ..	52.1	19.80	27.73	22.04
Railroads: track laborers (1926)	47.5			***17.00

* Except in the case of coal mining and railroads, where

⁴) L. c., p. 42 f.

In publishing the totally inadequate wages found through its investigation to exist, the Bureau states in part:

"The data given relate solely to males, and while age classification is not available, it is known that common labor work is almost invariably of a type to demand an adult's strength. Moreover the term 'common labor' or 'unskilled labor' is rather elastic. In general, it implies work requiring little or no previous training, but very often the work does demand considerable intelligence and often involves a high degree of responsibility. . . .

"Of the industries for which data can be given railroad laborers have the lowest earnings, the average for 1926 being only \$17.00 per week. This is a large group of employees numbering well over 200,000.

"The relatively high level of wages now existing in the United States has been the subject of frequent comment both by American and foreign observers. Reiteration of this comment, however, should not blind us to the fact that there exist in this country large numbers of common laborers whose earnings, under the best of conditions, are far below the requirements of healthful living and good citizenship.

"The figures here presented indicate clearly that there are groups of laborers in many industries who are receiving very inadequate wages. This is evident even though the difficulty is recognized of determining just what is an adequate living wage. Anyone with experience of life and of the present-day cost of living must recognize that many, and probably most, of the men included in the surveys here referred to were not receiving sufficient for the maintenance of a family at a wholesome standard of living."

The next table to follow is one showing the earnings of section men by the hour and by the month for the first eight months of 1927, with the number of men employed and the average hours worked per month. The average hourly earning of section men in January was \$0.358 and in August was \$0.359, or an increase of \$0.001, the average for the eight months being \$0.358.

Month	No. of Men Middle of Month	Average No. of Hours worked Per Employee	Average Monthly Earnings	Average Earnings Per Hour
January	176,376	204	\$73.00	\$0.358
February	178,125	187	67.00	.358
March	189,456	212	75.00	.354
April	215,914	212	75.00	.354
May	239,430	205	74.00	.361
June	250,323	209	75.00	.359
July	249,940	202	72.50	.359
August	240,289	216	77.60	.359
Average July to August	217,482	206	73.64	.358

In the final analysis money wages are important in proportion to what they will buy. If wages increase ten per cent and living costs increase twenty per cent then the worker is worse off than he was before. Or, if wages remain the same while living costs increase the worker is not holding his own, nor is he advantageously situated if living costs drop five per cent while his wages are cut ten per cent. Therefore before we can estimate the real wages of workers we must study the variations in the cost of living in proportion to the changes in the wages.

the only available data are for actual earnings and actual hours.

** The weekly earnings are computed as equal to seven-fifteenths of the half-month earnings reported.

*** Weekly earnings are computed as equal to one fifty-second of the annual earnings reported by the Interstate Commerce Commission.

Real Wages of Section Men From Second Quarter of 1921 to Second Quarter of 1927

Date	Hourly Earnings	Cost of Living	Index Numbers Hourly Wage	Cost of Living	Real Wages
2nd Q.-1921.....	\$0.451	180.4	100.0	100.0	100.0
2nd Q.-1927.....	.358	173.4	79.4	96.1	82.6

Difference-.093 -7.0 -20.6 -3.9 -17.4

According to the Interstate Commerce Commission the earnings of section men were \$0.451 an hour during the second quarter of 1921. Since that time business has emerged from the slump, but the earnings of section men are \$0.093 an hour below the 1921 level. While there has been a drop of 3.9 per cent in the cost of living between the two periods used in the above table, the wages of section men have been reduced 20.6 per cent so that actually the 1921 dollar of the section man is now only able to buy goods to the value of 82.6 cents. The American public acting through its three representatives on the United States Railroad Labor Board can be given credit (?) for this.

On the other hand, the earnings of the outside union workers as reported by the United States Bureau of Labor Statistics have increased considerably since the depression period of 1921.

Real Wages of Outside Union Wage Earners from May 1921, to May, 1927

	Hourly Earnings	Cost of Living	Index Numbers Hourly Wage	Cost of Living	Real Wages
May, 1921	\$0.911	180.4	100.0	100.0	100.0
May, 1927	1.190	173.4	130.6	96.1	135.9

Difference279 -7.0 30.6 -3.9 35.9

In May, 1921, the hourly earnings of these wage earners aggregated \$0.911 an hour. In May, 1927, these workers were receiving \$1.190 an hour, which is an increase of \$0.279 an hour, or an increase of 30.6 per cent in their earnings for the period covered. As there was a decrease of 3.9 per cent in the cost of living, the real wages of these outside union workers have increased 35.9 per cent over the six-year interval.

In this article we have proven conclusively that track and roadway section men perform a hazardous type of work, must be trained and skilled, must assume a pronounced responsibility and that their employment is highly irregular and uncertain. We have proven that the wages for common laborers generally throughout the country are shamefully inadequate and that the wages of track and roadway section men are substantially below those paid common, unskilled laborers in other industries. We have shown that the wages of trackmen not only were miserably inadequate in 1921 but that their real wage since that time has decreased 17.4 per cent, while during the same period, hourly wages of outside union wage earners have increased 35.9 per cent.

In making the wage comparisons and references to the cost of living we have relied exclusively upon the data published by the United States Bureau of Labor Statistics. To determine the average earnings of section men we have used the figures published by the Interstate Commerce Commission. To prove that training and skill is essential, that responsibility is assumed, that hazards and irregularity of em-

employment exist, we have relied exclusively upon the reports and investigations of railway officials. The President of the United States and the Secretary of Labor have condemned the common labor wages now existing in the country, and the entrance rates paid to common laborers in July, 1927, the latest data published by the Bureau of Labor Statistics, showed this wage to be an average of 42.6 cents per hour for the United States. Notwithstanding the fact that it has been condemned in no uncertain terms, it is approximately 8 cents an hour in excess of the average now being paid track and roadway section men.

The Secretary of Labor, James J. Davis, in an address delivered at Washington on June 22, 1927, soundly condemned the wages paid unskilled laborers in the United States, stating in part that:

"Morally, economically and on the grounds of simple humanity this inequality should not be allowed to exist in this richest nation of history."

We are led to wonder what the Secretary of Labor might have said if he had confined his remarks exclusively to the wages paid track and roadway section men, particularly when these employees are paid less than any other class of common labor investigated by the Bureau of Labor Statistics; when their wages are approximately 8 cents an hour under the average entrance rate paid common laborers throughout the country and when their work requires training and skill, is responsible in character, hazardous in nature and very irregular as well.

As stated, the American public can assume the responsibility for this national outrage because the United States Railroad Labor Board was in effect from March, 1920 to May, 1926, and during this time the Board was called upon to decide practically every wage dispute that arose affecting these men. Granting an increase effective May, 1920, the Board then reduced these employees in 1921, taking away its entire increase granted in the previous year, and again in 1922 slashed their wages five cents per hour more. The slight "piecemeal" adjustments of their wages since that time have been so insignificant as not to materially affect the average for the country at large. The Brotherhood of Maintenance of Way Employees has bitterly protested the inadequacy of this disgraceful wage, but the managements of the American railroads have contended before tribunals that they were paying as much as others in their community paid for similar work, that they were unable to employ an adequate supply of men at the existing wage, that the railroads were not earning, in most cases, the five and three-quarters per cent allowed in the Transportation Act as being a just and reasonable return and that they should not be required to increase wages.

The existing law, the Railway Labor Act, is based upon the principles of mediation and arbitration, and the American public again finds itself with the determining voice in the establishment of wages for these workmen. If the public believes that a wage of 35.8 cents an hour is adequate and that an average earning of \$884.00 a year is as much as these 213,000 employees are entitled to, then there is

probably nothing that their organization can do about it except to strike, and the Brotherhood does not believe industrial warfare should be necessary to bring about this improvement. It therefore places these facts before the American public and makes its plea for relief to the public, since the railroads have demonstrated their unwillingness to grant it.

L. E. KELLER,
Statistician, Brotherhood of Maintenance
of Way Employees

Meeting a New Danger in South Africa¹⁾

South African Natives are beginning to join forces with each other, as is quite natural to any race awakening to the great problems it is facing. Just now the whole country is rather excited over the I. C. U., i. e., the Industrial and Commercial Union, as it calls itself. Others interpret the I. C. U. to mean International Communist Union, and the interpretation may not be very far from the truth, since that body is in communion at least with the Amsterdam International. Perhaps it is too early to give a fully correct account of the tendencies of this campaign, as opened amongst our Bantu. At any rate, they seem detrimental enough, so much so that last year the Conference of the Vicars and Prefects Apostolic appointed a committee to decide on action on the part of the Church against the influences of the I. C. U. This committee, consisting of the Rt. Rev. Bishops: A. Fleischer (Mariannhill), H. Delalle (Oblates, Durban), Th. Spreiter (Benedictines, Zululand) and Prefect Apostolic P. L. Klerlein (Holy Ghost Fathers, Free State), nominated Fathers Bernard Huss and J. Bapt. Sauter (both of Mariannhill) to organize the C. A. U., i. e., the Catholic African Union.

The C. A. U. has for its aim 1) the promotion and safeguarding of Catholic principles; and 2) the promotion of the economic and social welfare of the African races.—All local or professional Catholic associations, such as the already existing Teachers' Union, Farmers' Unions, Cooperative Banking Unions, must join the C. A. U. corporately, and be guided by its head office.

In consequence the Sixth Annual Social Course met under the auspices of the newly born Catholic African Union, and besides the leading spirit, Father Bernard Huss, there was present for the first time another devoted worker in the cause of the social welfare of the Bantu, Father J. B. Sauter, the Editor of the Native weekly *Izindaba Zabantu*, which paper, by the way, will henceforth be printed in English, Zulu, Xosa and Suto. In appearance the two leaders are much alike. Tiny bits of humanity, thin and haggard. Their countenance betrays determination, nay, obstinacy to pursue their aim, the saving of the Natives from themselves and the communistic influences emanating from Europe.

Two hundred and fifty Native teachers, farmers

¹⁾ On the Sixth Annual Catholic African Social Course, conducted at Lourdes, Griqualand East, December 30, 1927-January 4, 1928.

and catechists congregated at Lourdes, and it was inspiring to see their eagerness to learn and to improve themselves. One could recognize that amongst them there are many destined to be leaders of their people. Besides 33 missionaries had assembled to encourage their people and to take advantage of the opportunity to inform themselves, and also a good many Nuns from different parts of the country and representing various Sisterhoods. The coming of the Superior General of the Mariannhill Missionaries, and especially the presence of the Right Rev. Bishop Fleischer, was, of course, much appreciated.

The Catholic African Union has a synthetical character, it means the firm organization and union of all the different social activities under the guidance of the principles of the Catholic Faith. All the different activities are subservient to the principal purpose, as all social work has the one aim: a truly Catholic life of the individual and of society. The final success of the Union should comprise: general education, social service, raising of the moral standard of life, farming cooperation and banking cooperation, legal advice and political activities.

Thus the members of the Social Course must be educated to understand the human mind. In former years lectures on Psychology in general, Psychology of the individual as such and in every day life were given. These lectures were printed by Father Huss under the title "Psychology for Everyday Life for African Students" (Mariannhill, 1927). The author collects his material diligently from sources scattered over the whole world, and works it over in a manner quite his own. No doubt, he understands the Bantu mind, and knows how to make the subjects acceptable and digestible for our Native. This year Social Psychology, the psychology of the Group Mind, was treated in a most lucid way, and we await with pleasure the appearance of these lectures in print. It was not merely abstract theory we listened to—we could have that anywhere—the "Group" becomes incarnate in Father Huss' presentation, we see the Native Group Mind as a living entity, the Native social mind parades before our very eyes in all its strength and weakness, it is criticized without mercy and the bitter remedies are given with a goodly dose of sugar. Thus psychology is not merely preparatory to social action, it becomes distinctly a stimulant, almost an intoxicating stimulant, to excite to action and to increase all the vital social energies latent in our Native.

The old Native society is in a process of dissolution. The patriarchal system, under a chieftain, is rapidly losing its hold on the mass, and the individual Native becomes an easy prey to the impostor. Sound cooperation is perhaps more necessary here than anywhere in the world, especially as the average European is all too prone to use, or rather abuse, the powerless Native individual for his own aims and keep him in a state of serfdom. Cooperation demands Cooperative Legislation. A number of lectures served to prove the necessity of such legislation and to describe its nature. Our existing legislation was scrutinized. It appears that Father

Huss has applied his mind to intimate study of the subject for years, has laboriously waded through Acts of Parliament, consulted lawyers and students throughout South Africa, approached the legal authorities up to the Prime Minister. However, existing cooperative legislation is meant for the European farmer and business man, not for the Native. There is seemingly only one possibility of remedying this situation, namely, by application for a Private Bill. For this, however, details, facts and statistics must be furnished, to obtain which is quite out of the question under present circumstances. In consequence the whole show must be run privately to prepare for proper legislation. Cooperation, however, without security is an impossibility again. There are indeed Native Cooperative Banks in existence, and the security must be given to private individuals by Promissory Note. The only other way now possible would be by Deed of Trust. The difficulties suggested point to the steps necessary to protect Native cooperative undertakings.

A most useful and interesting feature of the proceedings were lectures on hygiene by the medical doctor, Mr. K. F. McMurtry, a convert from Anglicanism to the Faith, who treated of "Prevention of Disease in the Native Home" under the headings food, dress and dwelling. These lectures were concluded by lantern slide pictures (microphotographs) on bacterial diseases, esp. tuberculosis, which is very prevalent amongst our aborigines and demands many lives, as the Native constitution is not as yet immunized against that disease of the white man. The stupidity of Native superstition was ably exposed by the learned and practical physician.

The lady members of the gathering were cleverly "entertained" by a Sister of the Precious Blood with talks and demonstrations in Domestic Economy during the time allotted for the parallel lectures for men on legislation. Our ladies have not yet sufficient suffragist inclinations to apply their energies to legislation, but they are all the more in want of the science of house- and home-keeping. One of the greatest dangers to our Native family and social life is the unhomeliness of the home. The primitive Native hearth is slowly being abandoned; the white man's high styled mode of living is still beyond the average Bantu, and the consequence is an ugly house containing a box of fine apparel, on top of which sits a dusky lady in a duchess' outfit, while round about are a number of halfclad dirty urchins, and imagined, but not seen, a gentleman who happens to be off somewhere drinking tea or beer; the family food is badly prepared mealie dishes, or unwholesome white bread and tea. "Better homes" is a slogan of the Social Course, and our "social ladies" appreciate and practise the lessons.

"Better fields" is another slogan. The home-flight is one of the curses of our new social, or better unsocial, status. The home is unpleasant, and the soil cultivated with old Native carelessness and superficiality does not yield enough to sustain a family. Hence the flight to towns and mines, to lawlessness and immorality! But we say: Back to the soil and force it to yield what is wanted. For

years now Father Huss has been making the rounds of practically the whole of our subcontinent, lecturing on agriculture. This year Br. Fabian of the Lourdes mission gave a demonstration in vegetable gardening and beekeeping. Surrounded by spades, hoes and ploughs, glasses and boxes containing different soils and plants, heaps of vegetables and cereals, he showed various methods and what is harvested by wrong methods, and what should and could be gained by employing the right methods. We convinced all that our South Africa can be made a garden just a little less beautiful than paradise itself, if only it be manured with elbow grease and phosphor active in brainmolecules.

Each day in the afternoon three hours were devoted to Manual Work. Most of the Brothers and Sisters of the Mission were kept busy giving instruction in different handicrafts. The Bantu seem to be particularly fit for woodwork; boot and saddle-repairing is a paying line; bookbinding does not yet arouse very much interest; basketry and grass-weaving is well done; while those who tried their hand at tinsmithing overstepped the mark and did little good. Cookery for the ladies, cutting out, tailoring and mending, basketry, grass- and mealie-busks-weaving, at all of these the participants showed really astonishing results. I could not learn in a year what many of those dusky ladies and gentlemen learned in five days.

In the evenings reports were given on the activities of 15 Native Farmers' Unions, Thrift Clubs, and Women's organizations. Special meetings for the Catholic Teachers' Union were also held. All these associations are in their infancy, but nevertheless marked progress is to be recorded. Many members of the Farmers' Union had rather surprising results in their field operations, and we began to believe that indolence will at the end give way to intelligent enterprise. The money saved by members and invested on the Raiffeisen principle amounts to £500 and £600 in individual cases, whereas other members showed with pride their savings of 40 and 60 shillings. In many parts the Catholic women's associations, as the Children of Mary, the Abstinence League, the Mothers' Association, combine with their special aim the education of the public for "Better Homes," undertake house-visits and give advice in home and garden.

"*Misereor super turbam*" said the Divine Social Reformer, and the Social Course shouts that Divine word into our materialistic South African world. Our greatest enemy, too, is materialism, neglecting, nay, ignoring and thus degrading the life of the soul. Therefore the great synthesis of Jesus: "Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you" is not forgotten by our social reformers. Thus the introductory religious address was on St. Paul, who with all his will power, unparalleled in the history of man, with all his faculties and abilities, but most of all by faithful cooperation with the grace of Christ, worked for the spiritual and social uplifting of Jew and Gentile, of the whole world. No social reform but in Christ Jesus. And a series of lec-

tures showed us St. Francis of Assisi as the great social reformer, reforming the world by poverty and trust in God, giving all the right aspect of matter and spirit, time and eternity.

We left Lourdes with new hopes and new aspirations.

CHRYSOSTOMUS RUTHIG, R. M. M.

The "Open Shop" in All Things!

Thundering for the open shop, the Hon. Charles Aubrey Eaton, U. S. Congressman, Fourth District, New Jersey, proves himself an immoderate libertarian who, if he were logical, would join with *The Nation* in denouncing the curbing of radicals or the teaching of radical doctrines, the expounding of birth control, and what not.

"I am for the open shop," he shouts, "in religion, in thought, and in speech, in politics, in banking, in business, in every human relation (consequently the Hon. Mr. Eaton must declare for free love, outright, and in its latest disguise, companionate marriage). I am for the open shop among employers as well as employees. I would give the small man in business protection from the brutality of Big Interests (let the 'Big Interests' thank him for this pillorying), just as I would give the individual worker protection from enforced control by any labor organization."¹

Naturally, he considers the open shop "normal" and declares it to be "American," and "the heartiest form of industrial relation." One wonders whether this Congressman has ever set eyes on a book dealing with the history of modern industry, or one speaking of the terrible things which were possible under the unrestricted regime, as it existed first in England, but ultimately in every other country into which the industrial system was introduced during the past century.

The open shop existed from the very day on which the bolsheviks of the 18th century had declared that liberty, as they understood it, was opposed to employers and employees organizing for any purpose whatsoever. The immediate result was that the condition of the working classes of England and Europe reached a depth of wretchedness and degradation, which is comparable only to the state of Roman slaves, whose lot was declared to be worse than his own by the ass in one of the fables of Apuleius. If there be a man so dead to human sympathy that he will not agree with the Jewish German poet Heinrich Heine, who wondered why the sea had not swallowed England because of the iniquities of the unrestricted regime, he will probably be found to agree with the Hon. Charles Aubrey Eaton, U. S. Congressman! Others will ask, what guarantee there may be that the conditions, existing in the open shops of a hundred years ago, would not in time be repeated, should the power of self-preservation, inherent in the trade unions, be taken from labor through a general introduction of the thing Mr. Eaton calls normal and American.

The British employers of a hundred years ago were as Christian, as moral, as altruistic as we could hope the majority of American employers of

¹ *Open Shop Review*, Jan., 1928, p. 10.

today to be under the same conditions. Nevertheless, children of four years old were employed in the mills, boys a few years older in mines, and each and every attempt to prevent such inhumanities, unknown to Turks and Tatars, were met by the strongest kind of opposition on the part of the operators. One cannot help but feel that those talking open shop are either ignorant of history or playing the game of the lion, into whose den there led many tracks, while none showed the animals who had made them to have returned. The shrewd fox observed the evidence and refused the invitation to enter the lion's lair. Labor, too, realizes that it is wise to beware. —K.

Warder's Review

A British Eugenist Against Sterilization

Those who have followed Rev. Dr. Muench's valuable disquisition on Sterilization will be glad to have the following remarkable statements, quoted from the recent Galton lecture of Dr. Tredgold, who, according to a contributor to the *Catholic Medical Guardian*, "is almost as well known for his enthusiasm on the subject of eugenics as he is as a specialist in mental deficiency."¹)

"Even if by sterilization or segregation, or supervision," the English scientist said, according to *Eugenics Review*, "we could absolutely prevent propagation by defectives, we should by no means eliminate mental defect; indeed, it is very doubtful if we should produce any effect at all. For, in spite of the fact that approximately 80 per cent of such cases are due to inheritance, the proportion who are the offspring of a mentally defective parent is a small one.

"We have seen that, although it is possible by legislation to check the propagation of the mentally defective, and this should certainly be done, it is impracticable to do so in the case of persons who may convey the taint, but who are not themselves affected.

"My own feeling is that there is one way and one way only, by which we can hope to stem degeneracy and advance racial progress. That way is by an educational campaign, whereby the whole community shall be enlightened as to the part played by inheritance in the causation of health and disease; in other words, by developing through the nation the eugenic ideal."

Dr. Robert Hughes believes "every well informed Catholic will warmly support everything contained in this last quotation, although one of the contentions in the second—that relating to legislation to check the propagation of the mentally defective—can only receive qualified approval." But, as the Catholic writer, Chief School Medical Officer, City of Stoke-on-Trent, points out, "this is a very different thing from the approval of employing means for the attainment of a eugenical ideal which encroach upon the natural rights of innocent persons."

Not Principles, but Momentary Advantage!

The goddess of Opportunism may well gloat over a Labor paper championing her cause! Refusing the request of the National Council for Prevention of War to go on record, editorially, as opposed to the Administration's navy program, the *Promotional*

League Bulletin, official publication, the St. Louis Label Trades Section, declares:

"We see this (a 'big navy' program) in the light of the working man—the union man—the American Federation of Labor and its officers. . . . President Green is in favor of a reasonably large navy program as a means of giving employment to many of those who are now out of work. We are for the policy of Mr. Green. In times of unemployment, it is up to the government to find a way to relieve the situation and a reasonably large navy program seems to us a means of relief; so we go on record as opposing the wishes of the National Council for Prevention of War, whoever they may be, and express ourselves as admiring the nerve which impelled them to ask us to give them favorable publicity."

Whether we need more ships, whether the building of more war vessels will tend to create a race for naval armaments, participated in by Great Britain and Japan, and possibly also by France and Italy, if not Brazil, the Argentine Republic and Chile; whether cruisers, which the Navy Department wishes to build, are obsolete, as British naval constructors claim, is not a question in the mind of this Laborite. Nor, whether it is wise to burden the nation as a whole with the tremendous expense to be incurred in carrying out the Administration's naval policy. The fact of Labor's participation in the huge appropriation called for is sufficient reason for the editor of the Labor paper to declare: "We don't stand hitched."

A noble sentiment based on a noble philosophy of life! A big navy program is expected to profit Labor, therefore it meets with Labor's approval. Wall Street and the Steel Trust should be satisfied, and Machiavelli applaud!

What of the "Grand Idea of the American Revolution"?

More discerning than most libertarians of his day, Orestes A. Brownson clearly perceived, even during his "Sturm und Drang" period, that there may be a commercial nobility as well as a landed one.

This conception the distinguished convert reveals in an "Oration Before the Democracy of Worcester and Vicinity," delivered at Worcester, Mass., July 4, 1840, a copy of which has recently been acquired for the Bureau Library. Having proposed the question: "What was the Grand Idea the American Revolution involved?" the speaker explains:

"It was a revolution not in favor of the priesthood, nor of the State; not in favor of this class or of that! not in favor of feudal nobility, nor of the new commercial nobility (italics ours); but in favor of man universally—of man, who was to be advanced by raising up each individual laborer to the rank of a man, so that he should stand up an equal among men, with a manly spirit, and a manly bearing."¹)

Could Brownson today still contend that the American Revolution was not at least in some degree in favor of both the feudal nobility, as it existed in America at that time, and of "the new commercial nobility"? While there was, as in the beginning of the French Revolution, a good deal of the peasant revolt at the bottom of the struggle of the American Colonies to throw off, what was called the

¹) Robert Hughes, *Catholic Attitude to Eugenics*. Loc. cit. Vol VI., No. 1. Jan. 1928, p. 17.

¹) Loc. cit., Boston and Worcester, 1840, p. 17.

British yoke, the essential benefits were reaped by the members of the two classes referred to. Jefferson, who with Adams and Franklin, was influenced more than any other American statesman of the time by the French thinkers who paved the way for the Great Revolution, strove hard enough to restrict the meaning of the American Revolution to the one expressed by Brownson, in order that its results might continue to be "in favor of man universally." But who would dare to declare today that this ideal has been consistently upheld and still remains with us undefiled!

When England Was Merry But Sober

In his House of Lords speech against Prohibition, Lord Dawson of Penn, the King's physician, made the remark "that England had never known drunkenness until the reign of James II," i. e., more than a hundred years after the Reformation. A critic in the *Manchester Guardian* thinks Lord Dawson might have gone back at least fifty years. But both recognize implicitly that in Catholic England 'drunkenness was unknown.' "That does not, of course, exclude individual exceptions," remarks the *Bombay Examiner*, "but taking the people as a whole, the Catholic principle of moderation made a sober, yet merry England." "By rational temperance teaching," thinks Lord Dawson, "we could get better results in ten years than in a generation by prohibition." The best results however will always come, neither from prohibition nor from temperance lectures, but from the spread of true religion. Italy and Spain may be cited in proof of this contention. Although both countries have always produced great quantities of wine, drunkenness was almost unknown until late in the nineteenth century in both. Merely foreigners got drunk in Italy formerly; the natives passing them exclaimed: "*brutti foristieri!*"

Contemporary Opinion

In the days of the advertised doctrine of democracy, in Europe, we may affirm with some assurance, that if the dignity of the individual is today compromised by the power of money or the State, it is due to the decay in the belief that man has an immortal mission. Personal immortality cannot be abandoned as a belief without Liberty and Democracy becoming thereby imperilled.

SIR HENRY SLESSER,
in *Religio Laici*¹⁾

News can be, and is, habitually manipulated both by distortion and suppression. . . . Suppression assumes two shapes, partial and complete. The latter, which is the more unusual, comes into play when a newspaper does not find it convenient or politic to give publicity to events or ideas, but this reticence does not necessarily spring from sinister or interested motives. Indeed, it may simply be because the news editor, . . . who is avid only of stereotyped sensations, fails to recognize news when it is thrust under his nose. . . .

This partial suppression, of which the Socialist newspapers are quite as guilty as the so-called "Capitalist Press" denounced by them for the practice, is one of the deadliest weapons in the armory of journalism. . . . The community as a whole is deliberately and systematically deprived of knowledge of all the facts necessary to form a judgment regarding the issues at stake in a question which may affect the national well-being.

DAVID OCKHAM¹⁾

Lord Birkenhead has given a great impetus to all who believe in paper Constitutions or fancy themselves as Constitution Makers, by saying that if only Indians could present an agreed scheme, England would accept it. For ourselves we confess we have no such child-like faith in the inherent virtues of a Constitution nor even in the possibility of perfection being discovered by the best men of the nation—of any nation—getting together and working it out by mere logical processes. On the contrary, we candidly admit that we believe that a country can get on remarkably well without any written Constitution at all—*vide* England; and that what matters most, is not the Constitution, but how it is worked. Some of the worst governed countries in the world have, on paper, the best Constitution, and *vice-versa*. Even our wretched "Government of India Act" Constitution could—we believe—yield surprising results, without any amendment at all, if by mere administrative *fiat* the bureaucracy was told to let the legislatures have responsibility. Whether the latter is founded on a written Constitution or on a "Convention" hardening into tradition, seems to us to be of no great moment.

H. C. E. ZACHARIAS, Ph. D.,
in *The Week*²⁾

As turnover is the chief aim of the advertiser, a tremendous temptation is always present to adulterate goods, limit their serviceability, shorten their life, and bring the purchaser back the sooner for another sale. The tire industry recently voiced a warning that tires were being made to last too long for healthy business. A wag has observed that the reason the dollar remains at par is that the Government does not change the model every season. When we have bought a motor car, a sewing machine, a typewriter, a calculator, capable of performing efficient service for a number of years, extraordinary efforts are subsequently made to induce us to purchase a new model long before obsolescence has set in. Changes are made by the manufacturer—often very minor ones, often only showy ones—to force this artificial turnover. All the obloquy of being behind the times is brought to bear upon our dilemma. And there is no authority to which we may turn to advise us whether a change in model is technically in order.

STUART CHASE and F. J. SCHLINK
in *Your Money's Worth*³⁾

¹⁾ Stentor, or the Press of Today and Tomorrow. London. p. 61-63. ²⁾ Calcutta: Lord Birkenhead is interesting himself in providing for India a constitution.

³⁾ New York, 1927.

SOCIAL REVIEW

CATHOLIC ACTION

Entirely by voluntary aid the Catholic Central Library, Dublin, has within a few years attained some 11,000 volumes comprising apologetics, biography, doctrine, history, literature, and spiritual books, and other developments such as the founding of the Catholic Writers' Guild, courses of lectures and study circles.

The aim of the institution inaugurated through the co-operation of laity and clergy, is "to educate the Catholic mind".

A Catholic Motion Picture Committee, such as that established in Paris, was urged for every country at the re-union of the Commission of Intellectual Co-operation of the Catholic Union of International Studies at Fribourg, Switzerland. These institutions, it was stated, should be followed by an International Catholic Cinema Committee.

An international inquiry into radio work and the successes obtained by Catholic efforts in this direction was also discussed.

An obligatory increase in the worker's pay, proportionate to the number of his children, is one of the election demands drawn up by the Confederation of Christian Workers of France to be set before candidates for deputies.

Other claims put forward by the 580 local groups of the confederation are: Facilities for the acquisition of homes; destruction and rebuilding of unhealthy houses; and development of the laws for the protection of maternity and childhood. A prominent place is given in the program to a plea for obligatory insurance against sickness, old age, infirmity, and strikes, as well as other measures for peace in industry and good conditions for the workers.

This year's national meeting of the Catholic Conference on Industrial Problems will be held at Cincinnati, his Grace, Archbishop McNicholas, having approved the plan of holding the Conference in that city. The date of the Conference has not as yet been established.

In the meanwhile the Fourth Regional Meeting was held at Milwaukee on February 29 and March 1. There were four sessions which discussed the following subjects: The Economic Stabilization of the Home; The Case of an Unskilled Worker; Unemployment; Co-operative Relationships in Industry. On the evening of the last day there was a dinner meeting, the speakers featuring "Religion and Industry."

The moving picture and its influence on culture, morals, religion, etc., will be discussed at a Congress to be held at the Hague from April 23 to 25, under the auspices of the International Union of Catholic Women's Leagues. Canon Reymon has arranged the program of the Congress, which will stress the importance of the cinema as a medium for the extension of Catholic truth. The necessity for protecting children and young people against the corrupting influences of immoral films will also be considered.

The Congress will draw up a program of Catholic action in regard to the censorship and production of films.

APOSTLESHIP OF THE SEA

With the approval of the Cardinal Archbishop of Westminster and the Archbishop of Glasgow, Hon. President of the Apostleship of the Sea, a joint council of the Apostleship and the St. Vincent de Paul Society has been formed to control Catholic work for Catholic seamen wherever the two organizations come into contact with each other.

Arrangements have been completed by the Apostleship headquarters at Glasgow, Scotland, with the administration of the Opera Cardinal Ferrari, Milan, Italy, for the formation of an Italian section of the Apostolatus Maris. The institutes of the Italian society at Genoa and Venice will be adapted for the use of the seamen, and Apostleship membership cards and literature are being issued from printing establishments of the Opera Cardinal Ferrari.

PEACE AMONG NATIONS

Speaking at Whitefield Tabernacle, London, Mr. J. H. Thomas, M. P., one of England's ablest labor leaders, said that no solution to present industrial and economic problems would be found except by extending the hand of fellowship and brotherhood between one nation and another.

There was something radically wrong with a social system that denied a child with brains, because of its poverty, a fair chance in life. Brotherhood, truly and widely practiced, would remove that anomaly. There was something more radically wrong when 200,000 young men in England for the last four or five years had never done a day's work. That evil was part of, and could not be separated from, the international situation. War was the direct result of individuals not realizing the principle of brotherhood. Mr. Churchill, in his next Budget, would have to allow from every pound that was raised in the following years 11s. to pay for the wars of the past and prepare for the wars of the future. If civilization was to survive, some solution of this problem must be found.

Abandonment of the administration naval program, calling for the construction of 71 ships at a cost of \$740,000,000, was urged upon President Coolidge, February 9, by a committee representing the Quakers of America, headed by William B. Harvey, of Philadelphia, Pa., who called at the White House. After their conference, the delegation made public a letter addressed to President Coolidge on behalf of the Religious Society of Friends (Quakers), in which the conviction was expressed that the adoption of the proposed naval program "will gravely imperil our relations with other nations, particularly Great Britain, and ultimately threaten the peace of the world."

The letter furthermore declares: The nature of armaments and human nature are such that it is practically impossible for other nations to be entirely convinced of the complete sincerity of our desire for peace when we remain outside the organized family of nations, and at the same time inaugurate an enormous armament program. Such suspicions stimulate increased armament building for defense on the part of other nations, and make it politically impossible for them to pursue a policy of reduction.

No matter what we may say or think in the United

states, the enactment of this program will be interpreted abroad as the beginning of a new armament race such as preceded the World War. There is a sinister parallel in the present situation between the United States and England and the start of the naval race between England and Germany a score or more years ago.

Statements such as those of the Navy Leagues and especially of Admiral Plunkett, notwithstanding your own caution in regard thereto, have created a growing impression at home and abroad that the program is a definite step toward war. Nothing but its abandonment can erase this impression.

LUXURY

Statler Hotels Corp. will expend more than \$11,000,000 to provide radio entertainment in each of the 7,700 guest rooms of Statler hotels without charge to patrons.

This is perhaps the largest single investment made in hotel industry for non-revenue producing equipment. Principal equipment has been ordered from Western Electric Co.

Following on the issue of the annual report of the I. P. Bemberg artificial silk concern, the chairman at a general meeting held at Elberfeld on January 22 gave further details regarding the flourishing condition of the artificial silk industry. He said that the product was being purchased more and more extensively by all classes of the population and, in his opinion, the present satisfactory state of affairs was not to be regarded as an isolated "boom" but as a normal step forward in the great expansion of the industry.

Improvements in processes of manufacture and, consequently, in the excellence of the quality of manufactured silk had played an important part in the past year, and the chairman mentioned that the Bemberg concern was fully booked up with orders for six months ahead. Great progress was being made with the manufacture of Bemberg silk in France, Italy, and the United States.

Cigarette manufacturers' profits have been steadily increasing for the past thirteen years, in spite of growing competition. "Strong working capital positions, favorable raw material prices, overhead economies through improved machinery and increased production, maintenance of finished product prices, and the steadily increasing demand for cigarettes, all have," according to the *Wall Street Journal*, "played their part."

The three leaders in the cigarette industry are: R. J. Reynolds Tobacco Co., American Tobacco Co., and Liggett & Myers Tobacco Co. Their aggregate net earnings totaled \$66,385,998 in 1926, or practically double the aggregate in 1920 of \$33,440,252. In the same period domestic production of cigarettes in the U. S. nearly doubled, totaling somewhat over eighty-nine billion in 1926, compared with forty-seven billion in 1920. In the thirteen years, 1914-1926, aggregate net earnings of the group increased to \$66,385,998 from \$19,942,924, a gain of approximately 330%. In the same time, domestic production of cigarettes by all manufacturers increased to more than 89,000,000,000 from around 16,000,000,000, or 456%.

MACHINE PROBLEM

Prediction that America's industrial proficiency, developed through the introduction of new labor-saving machinery, will exact too heavy a toll of unemployment unless new industries are brought into being for the worker whom the machine dis-

places, was made by the Secretary of Labor, James J. Davis, in an address before the annual convention of the Marine Engineers Beneficial Association held in Washington, D. C.

Secretary Davis expressed it as his belief that the time will come when employers who desire to use new labor-saving machinery will first see to it that the man who is to "go" with the coming of the machine shall not evolve into "waste" labor and his years of training and experience, perhaps, thrown upon the scrap heap of disuse.

"As we go on inventing new machines for speed," he said, "we must, too, invent new industries for the safety of our workers."

"Speed and safety are meant to correlate, not to destroy each other. They belong hand in hand among the adjuncts of our industrial proficiency."

"And to see to it that they so remain, with full protection to each and every worker, is one of the solemn duties that society owes to labor."

NEGRO LAND-OWNERSHIP

In the sixteen southern states 194,540, or slightly in excess of 23 per cent of the 831,455 farms are owned by colored farmers. Although West Virginia has the least number of this class of farmers, 75 per cent of them are owners. The State of Virginia with a 66 per cent Negro farm ownership leads all states in number of farms owned by members of that race, while Mississippi with the greatest number of colored farm operators has the lowest percentage of ownership.

In the actual number of farms owned the ten leading states are, in the order named, Virginia, North Carolina, Texas, Mississippi, South Carolina, Alabama, Georgia, Arkansas, Louisiana and Tennessee. Among the colored farmers there are more "croppers" in Mississippi than in any other state. Texas leads in this respect among white farm tenants. Throughout the South as a whole, forty-one per cent of the colored and 12 per cent of the white farmers are "croppers." There are more white than colored "croppers" in Delaware, Florida, Kentucky, Maryland, Tennessee, Texas, Virginia and West Virginia.

"YELLOW DOG" CONTRACTS

A bill, declaring the so-called "Yellow Dog" contracts of employment (wherein the employe signs away all of his natural and legal rights as a condition of employment) to be violative of public policy and therefore null and void, is pending in the New York State Assembly.

Amending "An Act relating to civil rights, constituting chapter six of the consolidated laws," the contemplated law declares "contrary to public policy and wholly void": "Every undertaking or promise hereafter made, whether written or oral, express or implied, constituting, or contained in any contract or agreement of hiring or employment between any individual, firm, company, association or corporation, and any employe or prospective employe of the same, whereby (a) either party to such contract or agreement undertakes or promises not to join, become, or remain a member of any labor organization or any organization of employers, or (b) either party to such contract or agreement undertakes or promises that he will withdraw from the employment relation in the event that he joins, becomes or remains a member of any labor organization or of any organization of employers."

MINIMUM WAGE LAWS

In spite of the declaration by the United States Supreme Court of the unconstitutionality of certain of the minimum wage laws, nine of the States

have been able to establish laws that have not been successfully questioned. In two of these a minimum has been set for specified industries or occupations, and in the other seven boards or commissions have been created with power to study the various occupations or industries and establish minimum wage rates for each or all of them.

As a result, rates have been set for one or more groups of workers in all the nine States except Colorado, which has been handicapped by an insufficient appropriation. The highest rate is that of California, which established \$16 per week for all industries in the State. Where the rates have been set by law, they usually are inelastic and have not responded to the great rise in the cost of living since 1914. Utah, for example, has a rate of \$7.50 per week for experienced women workers.

CENSORSHIP

All American motion pictures depicting criminals will be suppressed in British Columbia as a result of action taken by the Provincial Government. Following protests by public organizations against the display here of films of criminals and crime, A. M. Manson, Attorney-General, ordered the Board of Censors to allow no such pictures to be shown in any British Columbia theater. Not only the particular film against which public protest has been directed, but all objectionable crime films will be suppressed, Mr. Manson announced.

The showing of such pictures, in the opinion of the Government, has a deplorable effect, particularly upon children, and it is determined to keep them out of British Columbia altogether, even though they may be shown in adjoining states and provinces. Public organizations which have been protesting to the Government against such films have been informed officially that their views already have been implemented by the authorities.

CHILD LABOR

Dr. John A. Lapp, Professor of Sociology at Marquette University, and formerly President of the National Conference of Social Work, has begun a study for the National Child Labor Committee appraising the present child labor situation and suggesting a program for the extension of child labor activities.

This study will include a detailed summary of the present status of child labor and compulsory school attendance legislation, a study of the enforcement of such measures, a review of the campaign for the Federal Child Labor Amendment, a study of continuation schools and their successes and failures, a survey of present activities in the fields of vocational education, guidance and placement, as they relate to child labor, a brief analysis of the results of child labor legislation upon child welfare, and methods by which children can be assured the opportunities that child labor laws are designed to create for them.

WHEAT POOLS

A summary of the activities of the Canadian Co-operative Wheat Producers, Limited (the three provincial wheat pools), during the crop year 1926-27 shows that 179,950,242 bushels of wheat were delivered to the central selling agency of the pool. This amounted to 53.6 per cent of the total inspections for the year in the western inspection division.

The membership of the combined pools during this period was 140,000, with a wheat acreage under contract of 15,500,000 acres. The pools have a reserve of \$15,000,000, and operate 942 country elevators, with a total capacity of

30,000,000 bushels throughout western Canada. Of the operated elevators, 912 are owned by the pools. Ten terminal elevators are operated by the pools with a capacity of 23,000,000 bushels. Two other elevators, one at Vancouver and one at Port Arthur, are being built.

CORPORAL PUNISHMENT

In England the tendency to criminal violence has been met by adding to the sentence of confinement in prison corporal punishment. According to the *London Times*, on Jan. 13, at the Central Criminal Court (London), before the Recorder (Sir Ernest Wild, K. C.), William Grant, 52, hawker, and George Hickey, 28, seaman, were found guilty of robbery with violence on a man in East London.

The Recorder, in passing sentence, said, according to the *Times* account, "it was quite clear that Grant and Hickey belonged to a dangerous gang which made it their habit to molest sailors coming ashore with money." He was determined, so far as in him lay, to protect these men. He sentenced Grant to four years penal servitude and eighteen strokes with the "cat," and Hickey to three years' penal servitude and eighteen strokes with the "cat."

OLD AGE PENSIONS

There were on June 1, 1927, 2,430 members of the International Typographical Union of North America on that organization's old age pension roll. From that date to January 20, 1928, 214 applications for the pension were approved and forty-nine members previously on the pension roll were restored to the list of pensioners. In the same period 147 pensioners died and thirty-one were removed from the list. On January 20 there were 2,516 pensioners on the list, an increase of eighty-six during the eight months named in this calculation.

If the pension roll continues to increase at the present rate there will be added approximately 125 pensioners to the roll within the fiscal year.

CO-OPERATION

The German Co-operative Wholesale Society has entered the sphere of agriculture by the acquisition (on the 13th of December last) of the manorial estate of Osterholz, in the Altmark. The estate, which abuts on the river Elbe, comprises about 8,100 acres (2,700 Morgen), 5,400 acres of which are arable land, whilst the rest comprises meadow and pasture land (1,500 acres) and timber land (1,200 acres).

The estate has been acquired mainly for the production of vegetables, such as peas, beans, carrots, and cauliflower, for supplying the Wholesale's cannery at Stendal, which is situated within a distance of a dozen miles.

CO-OPERATIVE MARKETING

Further development of co-operative marketing among beekeepers and establishment of an aggressive merchandising policy to place honey among the nation's leading food industries were suggested February 3 by the Federal Department of Agriculture, following a survey of market outlets and demand for honey made by the Bureau of Agricultural Economics.

This survey covered the handling of honey by chain-store grocery systems, wholesale grocers, bakers, confectioners, honey bottlers, produce firms handling honey, and hotel and restaurant supply houses. It included a survey of retail food stores in Chicago, New York City, and Elmira, N. Y., approximately 475 retailers being interviewed in the three cities.

Central-Blatt and Social Justice

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Kultursoziologische Erwägungen zum katholischen Litteratur- und Kulturstreit.

III

Wenn wir nunmehr das Problem der katholischen Kultur, Kunst, Wissenschaft, das Kardinalproblem des katholischen Litteratur- und Kulturstreites näher betrachten, so ist erstens zu sagen, dass die katholische Kultur, Kunst, Wissenschaft eben eine Thatsache ist, die nicht beseitigt werden kann. Denn dieselbe ist überall dort gegeben, wo Kulturmenschen, Wissenschaftler, Künstler in ihrem Sachbereiche bewusst katholisch denken und handeln, Christus in sich wirken lassen, sich der katholischen Metaphysik als künstlerischer und wissenschaftlicher Voraussetzung voll bewusst geworden sind. Die Meinung, es können katholische Menschen kulturelle Sachgebiete nicht spezifisch katholisch und konfessionell betreuen, sondern "rein sachlich", ist, wie gezeigt, eine Illusion, die mit mathematischer Sicherheit dahin führt, dass statt der katholischen Metaphysik, die bewusst zu machen man sich scheut, irgend eine andere, sei es moderne, sei es antike, wenn nicht bewusst, so dann eben halb- bewusst oder unbewusst, dann aber sicher auch unkontrolliert in ihren Wirkungen, sich bemerkbar macht. An diesem erkenntniskritisch fundierten Satz kann gar nicht ernstlich gezweifelt werden: entweder die Metaphysik wird bewusst, dann sind Wissenschaft und Kunst neben ihr möglich, wenn auch gewiss noch nicht selbstverständlich, oder sie bleibt unbewusst, mischt sich daher mit fremden Einflüssen, dann sind Wissenschaft und Kunst neben ihr sowohl in der formalen Durchführung wie in der sachlichen Qualität gefährdet, wenn auch gewiss noch immer irgendwie möglich.

Worin besteht freilich diese katholische Kultur, Kunst, Wissenschaft, die eine Frucht der Bewusstmachung der Voraussetzung des katholischen Kulturmenschen, Künstlers, Wissenschaftlers bildet? Erstens in der bewussten, personalen Katholizität derselben, in dem persönlichen Erlebnis der katholischen Metaphysik und der bewussten Bezugnahmesetzung der Wissenschaft und Kunst zur Metaphysik. Zweitens in dem Einklang mit der katholisch-kulturellen Tradition, d. h. mit dem Lehr- und Kulturgut der katholischen Vergangenheit, der Bezugsetzung dieses Schatzes zur Gegenwart und der Erfassung seiner Entwicklungstendenzen. Diese Kulturtradition des Katholizismus, die ein Faktor von grösster kultureller Bedeutung ist und die neben der theologischen, kirchlichen Tradition durch die Jahrhunderte geht, sie ist der eigentliche Streitgegenstand. Sie wird in ihrer Existenz oder doch in ihrer verpflichtenden Kraft geleugnet, weil sie weder Dogma noch ein Stück kirchlicher Disziplin ist, und denen, die sie leugnen, nur der Index und die

kirchliche Zuchtruthe imponiert. Trotzdem besteht sie und verpflichtet sie den, der es fassen kann, denn sie ist nicht mehr und nicht weniger als die zum Kulturstrom gewordene Wirkung des katholischen Lebens, Denkens und Handelns derjenigen Menschen, die in den zweitausend Jahren des Christenthums den zweiten Stand gewählt und die Eroberung der Welt, der Kultur, der Kunst, der Wissenschaft für Christus versucht haben. Es ist darum, im Gegensatz zur kirchlich-katholischen Tradition, soziologisch gesprochen, die "Tradition der Väter und Fürsten", wie ich und meine Freunde gerne sagen, um anzuzeigen, wer sie in charakteristischer Form verwaltet. Diese Kulturtradition ist freilich nicht starr, sie ist lebendig, geschmeidig, durchaus nicht die blossе Repristination dessen, was gestern war, die klischeehafte Kopie der Vergangenheit, sondern immer nur ein Erfülltsein vom Geiste der Tradition, vom konkreten Wissen um ihre Probleme und Missionen und von der Pflicht, sie festzuhalten, zu ihr zu stehen, sie aber auch nicht bloss zu wiederholen, sondern sie logisch weiterzudenken. Nicht die Wiederholung dessen, was an Kunst und Wissenschaft, an Politik und Wirthschaft im Katakombenchristenthum, im Mittelalter, im Barocco, in der Romantik oder sonst irgend einmal existierte, ist die Kulturtradition des Katholizismus, sondern die Kontinuität alles dessen, die grosse Zusammenfassung dieser Epochen für die Probleme der Gegenwart. Erst wenn ich etwa Romantik, Barocco, Gothik als grosse, kontinuierliche Einheit sehen lerne, wie dies Joseph August Lux litterarhistorisch für die Geschichte des deutschen Sprachkreises versucht hat, oder wenn ich über den bloss deutschen, mitteleuropäischen Rahmen hinaus, die positiven Kulturkräfte des Romanenthums und des Slaventhums, wie sie innerhalb des Katholizismus sich entwickelten, zusammenhalte und mich so von dem einseitigen Begriff einer bloss chistisch-germanischen Kultur emanzipiere, wie wir das in dem Buch "Die österreichische Aktion" wagten, erst dann wird die Kulturtradition wirklich fruchtbar für die Gegenwart und eine Gestaltungsmacht für Kunst und Wissenschaft, aber auch für die konkreten politischen und wirtschaftlichen Probleme der Zeit, ein Politikum ersten Ranges, dem nichts von der sogenannten Realpolitik derer, die nur den Tag und nicht die Geschichte, daher aber auch den Tag gar nicht wahrhaft kennen, entgegenzustellen ist.

Eine dogmatisch sichergestellte katholische Kultur, etwa wie es eine katholische Theologie gibt, resultiert freilich weder aus dem persönlich bewussten katholischen Kulturschaffen, noch aus dem Einklang mit der katholischen Kulturtradition. Die Meinungen der Schulen und Richtungen, der Zeiten und Kulturkreise, selbst der Vertreter ein und derselben Zeit, Schule und Richtung gehen auseinander und werden auseinandergehen; das ist die Tragik des menschlichen Lebens, die nicht abzuändern ist. Nur muss man auch da die Fähigkeit besitzen, zu sehen, wie trotz der Diskrepanzen, etwa zwischen den Romantikern, zwischen Bonald und De Maistre, Adam Müller und Karl Ludwig Haller, Metternich und Kaiser Franz, wie trotzdem in den ganz grossen Fragen der Staats- und Kulturorganisation, somit

durchaus nicht bloss in theologisch-dogmatischen Fragen eine Konkordanz besteht, die, wenn sie auch nicht immer den Zeitgenossen auffiel, uns, den Nachgeborenen, wenn wir die Romantik im grossen Zusammenhang der katholischen Jahrhunderte betrachten, unmittelbar ins Auge springt. Dass es keine andere Sicherstellung des katholischen Charakters einer Kultur, Kunst und Wissenschaft gibt, als das persönliche Bekenntnis¹⁾, das bewusste Wurzeln in katholischen Voraussetzungen und daneben die traditionelle Bindung an eine kulturelle Kontinuität, dass dies genügen muss, das ist das Heil der Kultur, das Gegenteil aber wäre ihr Tod, denn die dogmatische, gesetzhafte Bindung, heilsökonomisch notwendig, um dem Menschen die religiöse Freiheit zu geben, wäre für den Bereich der Kultur ein heilloses Unglück, da die schöpferische Freiheit die Voraussetzung der Kulturleistung ist.

Die Kulturtradition liegt neben der kirchlichen Tradition, die Brücke zwischen beiden bilden die konkreten Menschen, die in beiden Bereichen stehen. Eine direkte Einwirkung der kirchlichen Tradition auf die Kulturtradition ist dabei nicht möglich. Selbst das, was gewöhnlich indirekte Einwirkung genannt wird, ist, wie gezeigt, nicht so zu verstehen, als hätte die Kirche etwa einen indirekten Kultur-auftrag. Das Verhältnis der Kulturtradition zur kirchlichen Tradition des Katholizismus ist durchaus nicht das einer einfachen Deduktion oder blossen Analogiebildung. Denn es sind mehrfache Deutungen des religiösen Komplexes möglich und in der That historische Wirklichkeit. Es handelt sich vielmehr im Kulturwerk um eine spezifische und souveräne Sachleistung, die nur nach dem persönlichen Gewissen und nach dem Einklang mit der Sachtradition orientiert ist, nicht aber eine blosser Übertragung theologischer Normen ins Soziologische vorstellt. Die katholische Metaphysik des katholischen Künstlers und Wissenschaftlers ist enthalten im katholischen Gewissen des konkreten Menschen und daneben in der Verbundenheit mit den gleicherweise gewissenhaften Sachleistungen der katholischkulturellen Tradition. Diese Freiheit, dieses Schöpferthum der katholischen Kunst und Wissenschaft, diese Selbständigkeit in der Christusverbundenheit, wie ich es nennen möchte, garantiert sowohl beider Sachlichkeit wie beider Katholizität. Beide sind katholisch, weil von bewusst katholischen Menschen in bewusster Nachfolge Christi und im Einklang mit der katholischen Kulturtradition formuliert, beide sind, aber auch sachlich, weil in Freiheit und Selbständigkeit von Künstlern und Wissenschaftlern lediglich aus ihrem Gewissen²⁾ und ihrer fachlichen Verantwortung heraus geschaffen.

Freilich, soll diese Kultur entstehen, dann ist wohl der formale Träger die Christusgnade, das materiale Moment, der Stoff aber, in dem die Gnade erst wirksam und dadurch sichtbar werden kann, ohne den es daher in der Kirche neben den Opferseelen keine Kulturträger im vollen Sinne geben kann, ist die im Schosse einer Heimath, eines dortselbst wurzelnden Volkes, somit innerhalb eines

bestimmten Traditions- und Kulturkreises erwachsene Eigenart. Die Wurzeln der Kultur sind daher zu suchen in der Verbindung von Heimathboden und Volksthum, letzteres freilich nicht nothwendig national, spracheinheitlich gefasst, sondern historisch-politisch. Erst dort, wo das Christenthum und das konkrete, bildsame Material eines eigengesetzlichen Heimath- und Volksthums sich begegnen und verbinden, erst dort und nur dort gibt es eine katholische Kultur, eine katholische Kunst, eine katholische Wissenschaft, nur dort aber auch eine katholische Familie, einen katholischen Staat. Denn diese Begriffe, sollen sie konsequent entfaltet werden, hängen sämtlich zusammen.

So ist es wahrlich kein Zufall, dass der grosse Gegensatz des mitteleuropäischen Katholizismus im seinerzeitigen wie im nunmehrigen Litteratur- und Kulturstreit im Grunde eigentlich ein Gegensatz von Österreich und Deutschland ist. Der Unterschied zwischen beiden ist darin zu suchen, dass Österreich eine geschlossene Kulturtradition besitzt, dass seine Geschichte in kultureller Kontinuität verläuft und dass diese Kulturfundamente so tiefe sind, dass nicht einmal politische oder soziale Revolutionen daran sogleich etwas zu ändern vermögen. Polen und Frankreich, Italien oder Spanien sind ähnliche Beispiele für kulturelle Kontinuität in der europäischen Geschichte. Deutschland hingegen bildet seit der Reformation, und noch länger, nicht mehr eine geschlossene Kultureinheit. Es gibt keine deutsche Kultur, die dem Katholizismus und Protestantismus gemeinsam wäre, es sei denn eine blos formale oder eben eine protestantische, der die Katholiken zustimmen, die Kultur Luthers, Friedrichs, Bismarcks. Diejenigen Kräfte Deutschlands, welche die moderne deutsche Kultur- und Staatsentwicklung bekämpfen, suchen daher seit jeher Anschluss an die österreichische Kulturtradition. Österreich ist ein Kulturbegriff und es ist, selbst in seiner nunmehrigen Form, eine Kultureinheit trotz seiner politischen und sozialen Klassen- und Parteiengegensätze. Es gilt diesbezüglich für Österreich dasselbe wie für Frankreich, in dem der elementare Gegensatz von Rechts und Links niemals stark genug war, die französische Kultureinheit zu gefährden. Doch wohlgemerkt, Österreich ist dieser überparteiliche Kulturbegriff, der in beiden Klassengruppen der Gegenwart lebendig ist in Stadt und Land, nicht die deutsche Nationalität, die speziell für die eine Hälfte dieses Österreich wohl nur eine nationalpolitische Fiktion ist. Mit Recht hat Minister Richard Schmitz, wie ich hier festhalten möchte, in seiner Eröffnung der Wiener "Katholischen Schriftstellerwoche" betont, dass Wien, im Gegensatz zu Berlin, künstlerisch dadurch charakterisiert sei, dass trotz grösster Freiheit in der künstlerischen Bethätigung eine so einheitliche Stil- und Geschmackbildung sich immer wieder im Publikum durchsetze, dass Geschmacksverirrungen eigentlich nie recht grosswerden können. Schmitz hat mit Recht hiefür, wie er sagte, "die geschlossene Kulturtradition Österreichs" verantwortlich gemacht. — Wenn nun auch diese Betrachtung die Gegenwart vielleicht etwas zu rosig sieht und vor allem verkennt, dass Wien und Öster-

^{1)u.2)} Immer gedacht als verankert in den Lehren der Kirche, und von ihr erleuchtet und geleitet.

The Benevolent Society of Old vs. the Anti-Catholic Lodge

The tendency to discredit and declare ripe for the discard the staid and tried Benevolent Societies neglects to take into account the services performed by them during the formative period of the Church in our country.

Many of the Catholic immigrants from Germany, Austria, Switzerland and the Alsace, speaking the German tongue, who came to this country in great numbers between 1835-1895, had, before leaving their native land, fallen under the influence of strong anti-Catholic, liberal or Socialistic movements. Those were the days of Ronge, the protagonist of German Catholicism, of Feuerbach, the atheistic philosopher, of Bucher, Vogt and Moleschott, who preached Materialism, of Weitling, the Communist, Lassalle and Karl Marx, the Socialists. Moreover, all of them had their apostles and disciples in America, in fact, Weitling lived and died in our country.

As pointed out by us in the article: "Subjected to an Acid Test"¹), these liberals and radicals, all of them thoroughly anti-Catholic, exerted great influence on the German immigrants during a number of decades. One of the chief purposes the founders of German Catholic Benevolent Societies had in mind was the protection they should grant the Catholic newcomers against the snares of their atheistic and radical countrymen, who were as forward as they were contentious and bitter. Then too, they were to provide the same advantages which certain secret societies, which were proving attractive to the German immigrants, held out to members.

The Jesuit Father Ernst A. Reiter, writing in 1869, contends that the numerous defections from the faith among the German immigrants were in the earliest days of the Church of our country, due to a lack of German priests and their settling in the wilderness, in later times to the coming of many thousands of revolutionists, the so-called Forty-eighters, who, as he writes, "would like to overturn not merely states but also the Church," and to "the at present unfortunately too frequently successful efforts of various secret societies, especially the so-called Red Men, to gain members through offers of work, customers and assistance, who, once they have joined, are lost to God and the Church."²)

So great were the dangers to the Faith encountered by Teutonic newcomers to our country during that period of immigration, that the apostle of the German Americans, Father F. X. Weninger, S. J., was wont to cry out, as Father Reiter reports: "America! America! yes, yes—America! Thou art a dangerous country. But now that you (meaning those present in his audience) are here, you must make yourself at home here, both spiritually and in a material way, willing, therefore, at least to accept

good counsel." One of the chief counsels, offered to the Teutonic newcomers by the author of the "Schematismus," at that time pastor of Holy Trinity parish in Boston, refers to the Benevolent Societies under consideration. Significantly enough it follows immediately on the injunction to report to the pastor of the parish, in which the immigrant has settled, and to join the pious congregation or sodality established in that parish:

"If there exists in the parish, as is usually the case in German parishes, one or the other Catholic Benevolent Society, founded for the purpose of granting assistance in case of sickness and death, join it too at once, in order that you may not be blinded and beguiled by what may seem to you like the charity of some sort of Freemasonry, parting with your Faith and salvation. Because you must know, that every Catholic, who joins societies of this nature, incurs excommunication, and remains bereft, both in life and death, of the Sacraments as also of ecclesiastical burial, unless he shall have severed his connections with them."

Father Reiter does not hesitate to name the quasi Masonic organizations he has in mind, and which, at that time, were popular among the German immigrants. "Among the Germans," he writes, "there are found especially those kinds of Freemasonry called Red Men or Odd Fellows (a significant name), and the Harugari. However, the Turners, too, are a society inimical to religion according to their statutes, which the writer has read. This also holds true of the so-called 'Temperance Men,' who, in spite of their apparent good purpose and name, constitute a secret society, inimical to the Church."³)

To these counsels Father Reiter adds one more, before closing this particular paragraph of his instructions for immigrants:

"Whenever you are being tempted to join an organization, by all means ask your pastor for advice, and be sure to follow it. Be man enough, in the Land of the Free, to preserve your liberty not to permit these champions of secret societies and destroyers of souls to call you 'a slave of the clergy,' a green-horn, a fool, or something of that kind. It is greater proof of a sense of honor and of character to disregard the gibes of such fellows, than to seek their praise and recognition."⁴)

The very fact that Father Reiter should consider such counsel necessary, and the emphasis he puts on the necessity of a German Catholic immigrant joining a Benevolent Society in order to forestall the danger of falling a victim to the proselytizing proclivities of the enemies of the Church, prove our contention that the German Catholic immigrants met with many dangers to their Faith in our country, which the only other numerous group of Catholic immigrants of the time we speak of, the Irish, were spared. Fortunately, both the German priests of that missionary epoch and the stauncher element among the laymen were perfectly aware of condi-

¹) C. B. & S. J., Vol. XVIII, pp. 163-164, pp. 198-200.

²) Reiter, Ernst Ant., S. J. Schematismus der katholischen deutschen Geistlichkeit in den Ver. St. Nord-Amerikas, etc., N. Y., 1869, p. vii.

³) The lodges mentioned were either originated by Germans in our country, as the Red Men and the Harugari, or had branches composed exclusively of Germans and using the German language. There were also Masonic lodges, composed of Germans and German-speaking, to which Fr. Reiter curiously enough does not refer, although they, too, attracted Catholics.

⁴) Loc. cit. From a chapter on Good Counsel for the Welfare of the Soul, p. 6-7.

tions and did what lay in their power to combat and offset the inroads of the enemy. The German Catholic weeklies and the Benevolent Societies, founded by them, were not the least among the means adopted toward that end.

All honor to the priests and laymen, who fought in the front rank against those powerful and influential groups of atheists and radicals among their own countrymen. They have deserved well of the Church, our country and their posterity. Let the latter remember the words of Dr. Bushnell: "There is something essentially bad in a people who despise or do not honor their originals."

F. P. K.

The Reverend Joseph Wissel C. SS. R. Redemptorist Missionary III.

Comes to America

It was about this time that the future Redemptorist made the acquaintance of a certain Stenger family in Omerbach. While he was paying them a friendly visit, they read to him a letter from their son, who had lately emigrated to America and settled with his uncle at Naperville, Ill. Joseph listened attentively to its contents and was greatly moved when he learned of the great dearth of apostolic laborers in the New World. Men were dying in the American wilderness devoid of all spiritual consolation. The future Son of Saint Alphonsus Liguori tells us: "This letter set me thinking. The thought of going to America entered my mind and never left it again."⁹⁾ This was the turning point of his life.

Wissel's father was greatly interested in any item of news from America. The story of its natural resources and wealth had echoed across the sea and even reached the little village of Rabach, nestled away in the foothills of the mighty Alps. Several inhabitants of the Bavarian village had already left the Fatherland and were now successful farmers in the Middle West. It had often occurred to Joseph's parents to follow in their footsteps, but somehow they could never come to any definite decision. Joseph was well aware of his parents' deep interest in American affairs. Toward evening of the day he had listened to the reading of the letter from America, he returned home from Omerbach, his mind filled with thoughts on the American Missions. His parents were gathered before the open hearth discussing various topics of the day. When Joseph joined them he began to tell all that he had heard from the Stenger family and especially the great lack of evangelical laborers in the New World. Silence reigned supreme. The suspense was unbearable. All gazed intent into the fire leaping on the hearth. Who would break the awful deathlike stillness? Finally his father turned to him and said: "Do you want to go? I have no objection to it. Times are bad here now, especially for priests. I can give you two hundred florins, if that will be enough."¹⁰⁾ Joseph stood spellbound before

his generous parents. His brother, John, who was near by, took up the conversation, saying: "That amount will carry both of us and I can care for Joseph if needs be." "All right," said the father, "you may go, too, and we may all follow afterwards."¹¹⁾

The following morning the two brothers made their way to Aschaffenburg to arrange for their departure. Nine days later, October 9, 1848, the future American Apostle and his brother bade a final adieu to their home in the Rhineland. "October 9th, we left our home forever. Our departure gave rise to the wildest speculations. No one could imagine why we so suddenly left the country. A few neighbors bade us farewell. We left mother and the children in tears. Father went with us a short distance. Three weeks previous to that, I had looked upon emigrants as the greatest fools. We had no passports. In those turbulent times there was no need of any. I went with a 'Heimathschein'¹²⁾ from the notary public as it were on a vacation trip, John with his 'Wanderbuch'¹³⁾ as a 'Handwerksbursche.'¹⁴⁾ We went from Passau to Frankfurt and thence on to Mayence, where we spent the night. In the morning we took the steamer and went down the Rhine as far as Bingen, where we had to stop a day and a night. On the 17th we continued to Coblenz, where we remained over night on the steamer. The next day, the 19th, we reached Nimwegen, where we stopped again over night. On the 20th we came to Rotterdam, where we went on board the sail-packet 'Louvre,' destined to be our home until we landed in America. About the 29th of October we arrived at Hollefort-Schleuss, where we stopped about a week."¹⁵⁾

On November the ninth the two emigrant boys began their long sea voyage. For thirty-five days they were tossed about on the rough and stormy Atlantic. On December 15th land was sighted and the little storm-beaten bark sailed safely into New York harbor. As they stood on the deck of the sea-battered vessel and gazed on the scene before them, what thoughts must have crowded their minds! How different it looked from the smiling fields and the peaceful Bavarian hamlet. Here all was congested and the busy throngs crowded to and fro. We shall permit Joseph to tell us his impressions in his own simple words: "How I gazed at the stately houses of the great city from the vessel. I never thought there were such large cities in the New World. I wondered at the magnificent ferry-steamers; I gazed at the throngs and crowded conditions of the streets. There were little boats plying about taking passengers to land, as we thought, for nothing. John boarded one of them, but he had nothing to pay. He was brought back, but was neither allowed to cross nor to go back on board until I paid for him. It was the last money we had between us, amounting to about five cents in Dutch coppers. We landed, therefore, completely

⁹⁾ Wissel Diary, 1848.

¹¹⁾ Ibid. 1848.

¹²⁾ A Citizen paper.

¹³⁾ A Journeyman's passbook.

¹⁴⁾ A journeyman.

¹⁵⁾ Wissel Diary, 1848.

⁹⁾ Ibid. 1848.

penniless. My brother got work on the first day. I went to a German hotel, 'Hambacher-Schloss,'¹⁷⁾ on Greenwich street."¹⁸⁾

Thus Joseph Wissel, who was to become one of America's greatest missionaries, landed in the New World—penniless, without friends.

Early Struggles in America

"He," says Saint Alphonsus, "who wishes to be faithful to the divine call, ought not only to resolve to follow it, but to follow it promptly, if he does not wish to expose himself to the evident danger of losing his vocation."¹⁹⁾

Fully persuaded of the truth contained in these words of the zealous Champion of the Eucharist, Joseph Wissel set out the morning following his arrival in America, determined upon gaining admission to the New York Diocesan Seminary, then located at Fordham. He sought at once the Episcopal residence, but no one could or would direct him. A stranger in a strange land—penniless—without friends, he walked through the busy, crowded thoroughfares of the great metropolis, gazing about in wonderment at the marked contrast with the scenes in the Old World. What a change from the rural peace and tranquility of his native village!

As he eagerly pushed his way along the crowded sidewalks, he came upon a friend in the person of Father Maguinnis, then pastor of Saint Andrew's Church on Duane street. This good priest at once became interested in the immigrant boy and directed him to the Episcopal residence on Mulberry street, opposite Old Saint Patrick's Cathedral. Joseph retraced his steps and soon found himself before the Bishop's home. Without a moment's hesitation, he entered and was greeted by Dr. Cummings. On revealing the desire that was consuming his youthful heart, Dr. Cummings informed him that the Bishop did not accept Germans into the seminary. "I boldly entered the Episcopal residence and spoke to the first priest I met. On telling him of my desire to enter the seminary, he told me that the Bishop did not take any Germans."²⁰⁾ Dr. Cummings advised him to see Father Rumpler, the Redemptorist Superior of the Most Holy Redeemer Convent on Third street, and gave him vague directions how to get there.

¹⁷⁾ Undoubtedly named after the locality in the Palatinate where was held the notorious "Hambacher Fest" on May 7, 1832, in celebration of the Bavarian Constitution. It caused a stir resulting even in sending a body of troops to the Palatinate, because of the republican propaganda demonstration set in motion. ¹⁸⁾ Wissel Diary. 1848.

¹⁹⁾ Miscellaneous Subjects. Page 96.

²⁰⁾ Wissel Diary, 1848. Father Cummings does not seem to give the mind of the Bishop on this matter. We shall see in a subsequent paragraph that when Joseph Wissel met Bishop Hughes personally and was accepted into the seminary, this prelate made no reference to any aversion on his part to receive Germans into his seminary. Then, too, we learn from a letter of Father Frederick De Held, C. SS. R., written from Liege, July 9, 1846, to the Leopoldine Foundation, that Bishop Hughes was greatly in need of German priests to care for such Catholics among his flock. We quote this passage: "Indess ist die Anzahl der deutschen Katholiken in New York

Footsore and weary the immigrant boy took up his quest for Father Rumpler. He walked and tramped for hours, occasionally inquiring from a passerby the direction of the Redemptorist's home. But alas! all to no avail. No one understood what he was saying. Another might have given up; but Joseph Wissel never knew discouragement. He would find Father Rumpler no matter how great the inconvenience might be. At last he reached the Nativity Church and Rectory on Second avenue. He went into the priest's dwelling, up the stairs and knocked at the Father's door. In a moment jovial Father George McCloskey stood before him and listened in wonderment, while Wissel launched forth in a stream of fluent German. Joseph then noticed the perplexity of Father McCloskey and, sensing the cause, he lapsed into Latin. Ah, all was clear now and the genial priest directed him to Father Rumpler's residence but a short distance away. In a few moments he reached the Redemptorist convent, but Father Rumpler was not at home. He was told to return on the following day (Sunday) and then the good Redemptorist would be ready to interview him.

MAURICE A. DRISCOLL, C. SS. R.

Das Benediktinerkloster Atchison i. J. 1860.

(Schluss.)

Rev. P. Fish, der sich eine Zeit in München aufhielt, und der Ihnen bekannt sein wird, ist vor einigen Wochen hier angekommen. Er gratulierte mir zur glücklichen Mission des P. Heinrich Lemke in Deutschland, wo er Geld sammelte für die westlichen Territorien, und wie P. Fish sich ausdrückte, besonders für Kansas, weil er selbst hier war und die Lage aus eigener Erfahrung kannte. Ich habe von P. Heinrich nie Etwas empfangen, was P. Fish gar nicht glauben wollte. P. Fish zeigte mir dann das westfälische Kirchenblatt (13. Jahrgang Nr. 36 und 37), in dem ein Bericht des P. Heinrich an den Vorstand der Leopoldinenstiftung veröffentlicht ist, in dem er sagt: "Ich siedelte mich 1854 (sollte 1855 heissen) im Kansas Gebiete, in einer Gegend an, wo nur erst drei katholische Familien wohnten, ich nahm Land auf, und machte durch die Zeitungen bekannt, dass dort ein Kloster des Benediktiner-Ordens entstehen würde, und die Leute sammelten sich schnell und nahmen überall das noch unverkaufte Land in Besitz. Als späterhin mehrere tüch-

dergestalt ausser allem Verhältnisse zu der Anzahl der Priester, dass der Hochwürdigste Bischof Hughes die dringendsten Bitten an mich stellte, noch mehrere Kirchen in dieser Stadt für die Deutschen zu bauen und zu übernehmen, was aus Mangel an Geldmitteln und an Subjecten nicht möglich ist." (Berichte der Leopoldinen-Stiftung im Kaiserthume Österreich. XX. Heft 1847. Seite 46.). "Meanwhile the number of German Catholics in New York is so far out of all proportion to the number of priests that the Right Reverend Bishop Hughes has made most urgent entreaties to me, to found and take charge of several more churches in this city for the Germans. This, however, is impossible, owing to the lack of the necessary funds and also to the scarcity of subjects." (Excerpt from the report of the Leopoldine-Foundation in the Austrian Empire. Vol. XX. 1847. Page 46.)

tige Ordensgenossen zu mir gekommen waren und ich 1858 (sollte 1857 heissen) ins Mutterhaus zurückkehrte, wohnten da schon gegen 40 katholische Familien (St. Benedict's Colonie, 10 Meilen von Doniphan und 12 Meilen von Atchison). Es besteht da jetzt ein wohleingerichtetes Priorat, welches auch schon eine Erziehungs-Anstalt hat (nämlich St. Benedicts Priorat und College, Atchison, K. T.) und von wo aus die Seelsorge in weiten Umkreise über 100 Meilen von Missouri hinauf, besorgt wird." Am Schlusse des Artikels sagt er: "Ich empfehle meinen hl. Orden in Amerika der milden Berücksichtigung der hochloblichen Leopoldinenstiftung mit besonderer Rücksichtnahme auf die neugegründeten Niederlassungen desselben in den westlichen Territorien." Wie er selbst sagt, sammelte er vorzüglich für die westlichen Territorien, aber alles Geld floss nach St. Vincent's, wir erhielten keinen Heller. Von Allem dem sehen Sie, meine Herren, wie dieses Kloster, das so unabhängig ist von St. Vincents, als das Kloster Scheyern von Metten, vom Herrn Abt von St. Vincents behandelt wurde. Ich erachte es als meine Pflicht, Ihnen einen genauen Bericht zu liefern, und die ganze Sachlage so darzustellen wie sie ist; widrigenfalls Sie glauben möchten, ich hätte die 800 fl. erhalten und eine bedeutende Summe durch P. Heinrich.

Erlauben Sie mir nun Einiges über unsere Missionen beizufügen. Unsr Hauptkirche ist hier in Atchison, sie ist 80 Fuss lang und mit dem Kloster verbunden, sodass man trockenen Fusses in die Kirche gehen kann. Die Kirche hat 50 Kirchenstühle. Letzten Herbst habe ich erst 30 Fuss hinzugefügt, vorher war sie bloss 50 Fuss lang, ich habe die Decke abnehmen und wölben lassen. Die Kosten dieser Arbeit belaufen sich auf 800 Thl. (2000 fl.), davon sind 400 Thl. bezahlt. Am 1. Sonntag im Dec. 1860 wurde sie feierlich eingeweiht vom Hochwsten Herrn Bischof Miede. Die hiesige Gemeinde zählt 130 Familien. Von hier aus werden folgende Stationen versehen;

1. Doniphan	5 Meilen von hier
2. Geary City	9 Meilen von hier
3. Palermo	18 Meilen von hier
4. Elwood	26 Meilen von hier
5. St. Peters	18 Meilen von hier
6. St. Augustine	45 Meilen von hier
7. St. Marys	70 Meilen von hier
8. St. Brigitta	90 Meilen von hier
9. Eureka	45 Meilen von hier
10. Monrovia	16 Meilen von hier
11. St. Patrick	8 Meilen von hier
12. Jowa Point	30 Meilen von hier
13. Turkey Creek	100 Meilen von hier
14. Black Vermillion	85 Meilen von hier
15. Mooney Creek	16 Meilen von hier
16. Sonora	100 Meilen von hier
17. Nebraska City	120 Meilen von hier
18. Yankee Creek	110 Meilen von hier
19. Brownville	95 Meilen von hier
20. Peru	105 Meilen von hier
21. Rulo	80 Meilen von hier
22. Wolfriver	22 Meilen von hier
23. St. Benedicts Colonie.....	12 Meilen von hier

Ein Priester ist beständig auf der Mission, wenn der eine nach Hause kommt, geht der andre. Am Sonntage bin ich immer allein zu Hause. Wir brauchen zwei Priester mehr für diese weitsichtigen Missionen und werden sie auch vor Ostern noch

erhalten. In den meisten dieser Stationen muss im nächsten Jahre der Anfang mit dem Kirchenbau gemacht werden, in einigen ist bereits der Anfang gemacht. Die Kirche in St. Patrick ist vorigen Sommer durch einen Sturmwind ganz zerstört worden. Gestern habe ich den Grundstein zu einer neuen Kirche in St. Benedicts Colonie gelegt, sie wird 60 Fuss lang und 35 weit aus Stein gebaut.

Meine Herren, es wird Ihnen aus den Zeitungen bekannt sein, dass wir hier in Kansas das letzte Jahr ein Fehljahr hatten, während eines ganzen Jahres hat es nicht geregnet, Alles ist versengt und verbrannt. Wir hatten 12 Morgen Land angepflanzt aber nichts geerntet. Eine solche Noth, wie sie hier herrscht, habe ich in meinem Leben nie gesehen. Aus allen Gegenden Amerikas kommt Hülfe für die Armen in Kansas, wenn dies nicht geschehen würde, müssten wenigstens dreissigtausend Menschen des Hungers Todes sterben. Dies ist leicht erklärlich; die Leute sind alle neue Ansiedler, sie waren schon nicht reich als sie anfangen, das wenig Geld, das sie mitgebracht, haben sie auf Urbarmachung ihres Landes und zu ihrem Unterhalte verbraucht, Vorräthe von früheren Jahren konnten keine da sein, weil es eine neue Gegend ist, deshalb die grosse Noth, die ich Ihnen nicht erst zu schildern brauche, da Sie gewiss Alles dieses schon durch die Zeitungen erfahren haben. Wir wissen aus Erfahrung, dass die Noth ärger ist, als sie geschildert wird. Hochw. P. Philip schrieb einen Artikel an den Wahrheitsfreund und an den Herold des Glaubens in St. Louis um Hülfe für die Armen; Sie werden es mir nicht ungut nehmen, wenn ich Ihnen den Artikel hier beilege*).

Eine natürliche Folge der Armuth der Katholiken, deren milde Gaben uns erhalten müssen, ist, dass wir arm sind; die Leute haben Nichts, und können folglich auch nichts geben. Ja gar oft werden wir gebeten von den Leuten, ihnen zu helfen, und zu unserem Leidwesen können wir nicht, da wir selbst nichts haben. Wir können es nicht vermeiden Schulden zu machen um unser Leben zu fristen. Im vorigen Jahre erhielten wir Heu und Welschkorn genug für unsere zwei Pferde, dieses Jahr gar nichts, früher brachten die Priester gewöhnlich einige Thaler nach Hause von den Stationen, dieses Jahr ist es eine Seltenheit Etwas zu bekommen. Solche Zeiten habe ich noch nie gesehen. Wir nehmen nichts ein von Belang, haben nichts geerntet, Alles ist sehr theuer, und wird so bleiben bis zur nächsten Ernte.

In dieser unserer traurigen und betrübten Lage wende ich mich an Sie, meine Herren, mit der Bitte, uns zu berücksichtigen und uns Hülfe zukommen zu lassen. Sie dürfen mir fest glauben, dass es mir lieber wäre, wenn ich nicht in die Nothwendigkeit versetzt wäre, zu bitten. Hätten wir kein Fehljahr gehabt, so hätten wir mehr geerntet, als wir hätten konsumiren können. Unsere Armuth ist unverschuldet. Wie oben bemerkt lasten noch 400 Thaler Schulden auf der Kirche, die auch in diesem Jahre bezahlt werden müssen; hier kann ich nichts sammeln. Gedenken Sie also gefälligst unser bei der

(Schluss a. S. 410.)

*) Wahrheitsfreund XXIV Jahrgang Nr. 17.

The Central Verein and Catholic Action

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All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.

PIUS X.

Fundamentals of Christian Solidarism

The petition: Give us this day our daily bread. . . . I prefer the early text: Give us our bread for the coming day. . . . embraces the entire length and breadth of the field of labor which the Lord God assigned to mankind at the beginning of time with the words: "Fill the earth and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth" (Gen. 1,28). However it obliges—and therein lies the advantage of the Gospel over the law—all the conquerors in the history of mankind, all workers of all centuries, from the humblest to the most distinguished, from the lowly peasant to the representatives of present-day world commerce and world industry, to implore the blessing of God upon their labors by means of the simple plea: "Give us this day our daily bread." This petition they may all recite together since it stresses the essential value of labor, which is the same for all; and all should recite it because all stand in need of the blessing of God, no matter what the field of labor they are engaged in and what position they may hold therein. At the same time it demands of them to regard the fruit of their labor as a gift of God and to content themselves with this fruit,

even as the child accepts with joyous thanks the smallest piece of bread from the hand of its father.

* * *

Hence it is self-evident that the petition for bread applies also to all those who devote themselves to the higher domains in which men may labor for culture, to all science, all art, all endeavors directed toward assuring well-ordered social and civic conditions; for these pertain with equal, yea with greater, necessity than do the realms of material labor to an existence and sustenance of life truly worthy of man. Therefore this prayer exhorts also those who labor for the advancement of culture to beg the blessing of God upon their labors and to esteem the fruits of such labor as gifts from the hand of God.

* * *

Finally, by urging all workers to pray, not each for his bread, but all of us for our bread, Christ proclaimed the new law of Christian solidarity, which binds employer and employee mutually and which, universally obeyed, at one stroke would banish the dangers menacing in an increasing degree our entire economic and social life.

* * *

If this is the import of the petition for bread, then it is also proper to ascribe to it special significance for our times in particular. For it adduces convincing proof for the assumption that Christ viewed and recognized the full value of labor for secular culture which, in point of fact, requires the greatest part of the energy of mankind and the greatest number of hours out of the lives of all human beings. It is also the most effective refutation of the charge concerning the alleged indifference of the Gospel to culture and its reputed aversion to labor, which we hear most frequently from the ranks of the workers; who above all should be grateful for the fact that Christ removed the curse resting on labor by teaching all of us to regard it and its fruit as gifts of God, rich in blessings. For thereby he has transformed the burden of labor into a nobility of labor. ALBERT EHRRARD¹)

Action, Yes, but Truth and Knowledge First

Time and again among American Catholics the cry is raised: "Action! More action!" All too rarely emphasis is laid on the necessity of creating a sound foundation of doctrine and principles. Catholics are apt to be caught in a whirlpool of restless desire to do something, to rush toward some shining light, without first giving due consideration to their compass, and those other means they possess of steering a correct course.

Catholic Action has discovered the danger of crowding people into the fray, engaging them in social or political endeavors, without first having equipped them with the moral and intellectual armor necessary both for sustained attack on a powerful enemy and defense against those insidious waves of poison gas which sweep the world-wide battlefield in the war with the Anti-Christ.

¹) Ehrhard, A., Das Vaterunser, Mainz, 1912, p. 68 ff.

This conception the new review of the Belgian Catholic Young Men emphasizes forcibly in one of its recent issues. "All other schools agree to say 'At the beginning was action.' To this we answer," says the *Nouvelle Equipe*, "with Saint Thomas: 'At the beginning was Truth.'" This is said to be the secret of the present Catholic Renaissance. "Our youth is thinking," says a writer in *The Week*, of Calcutta, "before choosing and acting. In Belgium the phenomenon is especially remarkable. Fifteen years ago every Catholic boy joined the Catholic Party and embraced its programs as soon as he reached his teens, led by herd-instinct rather than reflection. Today, even before joining the old party, youth will reflect and think, not that it believes itself wiser than its seniors, but that it knows that the world has changed and because it realizes that before rushing into the battle for its preservation one must see how the new situation looks in the light of the eternal principles and find out how it has best to be dealt with, by methods old or new. The 'Gang' does not rush but keeps its eyes open and wishes to open those of others. That is true 'Catholic Action' as the Pope wanted it: no narrowing of one's vision or activity, no shutting oneself out of economics or politics or any form of social or national service, but *reculer pour mieux sauter*, first to become a thorough Catholic by imbuing one's mind and soul with Catholic principles and views and then to act as a Catholic should in all fields of action. Such are the aims of the 'Gang.'"

Discerning readers of *Central Blatt and Social Justice*, and all friends of our cause, must realize that the Central Verein's new course, inaugurated more than twenty years ago, had nothing else in mind but the very thing the writer, whose opinion we have just quoted, emphasizes. Our program eschews politics: the slightest attempt to stampede any group affiliated with the C. V. in that direction is readily thwarted. A harmonious development of sound knowledge and action is fostered, and there prevails the deep-rooted conviction that all endeavors should be anchored in the religion we profess.

The seventy-nine Free Leaflets, published by the Central Bureau in the course of sixteen years, are witnesses of our steadfast purpose to follow the example of the Church which, while others try to mend matters by seeking "new truths" and "new discoveries," and applying them helter-skelter, usually with the result of making matters worse confounded, "throws on the problem the serene light of its philosophical principles and its creed." Toward this same end all our endeavors have been directed, and we hope not entirely in vain.

To believe that talking about the Kingdom of God will induce it to come into the world, automatically as it were, is to fool ourselves too much.

WERNER MARHOLZ¹⁾

¹⁾ From the closing words of his treatise: *Wissen und Wirken: Wirtschaft u. Christenthum*. Karlsruhe, 1925.

A Protestant Body Opposing Masonry

There is fortunately besides the Lutheran Church another organized body of Protestants in America opposed to secret societies: The National Christian Association, whose organ, the *Christian Cynosure*, was established in 1868 for the sole purpose of combatting the anti-church referred to. That there is great need of both a Protestant society of this nature and its official organ, a reference contained in the annual report, 1926-1927, of the Board of Directors of the N. C. A. demonstrates. We read:

"The September, 1926, issue of the *Masonic Analyst* of Portland, Oregon, carried the following comment on its cover page:

"The Church prepares the company from which members of the Masonic fraternity are selected. If it were not for the Protestant church, how much choice would there be?"

This is indeed a shocking revelation; little wonder that the *Christian Cynosure* declares:

"To a true Christian this statement is appalling—the Church of Christ preparing candidates for a great religious system which excludes Christ and denies the very basis upon which the Christian religion is founded. Is it any wonder that evangelical churches of today are being flooded by false doctrines which are undermining their spiritual life and power? . . . And what a pity it is to have pastors of evangelical churches upholding and defending a system of religion which finally becomes as an evil cancer in their church, destroying its very life."

The N. C. A. and its monthly are valiantly combatting the tendency of Protestant churchmen and the members of Protestant denominations to join the Masonic lodges and their various subsidiaries. According to the report over a million and a half pages of literature were distributed by the society's agents and friends of the movement in various parts of the country during the past year. Moreover, a copy of "Finney on Masonry" was sent to 97 church libraries in the United States; 102 students graduating from the Moody Bible Institute have been furnished with a copy of "Let There Be Light," and theological students of two graduating classes of Calvin College, Grand Rapids, Michigan, have received a copy of "Finney on Masonry."

From the same source we learn that bookstands of anti-secret literature have been conducted at three denominational conferences—a Congregational gathering at Wheaton, Ill.; a Mennonite ministers' conference at Berne, Ind.; and a Baptist ministers' convention at Evansville, Ind.

It were well if Catholics too were to take a more positive stand on the question of secret societies. The least they could do is to disseminate what is in our opinion the most reliable book on Masonry, Mr. Arthur Preuss' excellent volume "American Freemasonry," which should be placed in every public library in the country. The Catholic press, on the other hand, should express in a more decided manner than has been its custom disapproval of any Catholic society which is known to have hobnobbed with a secret society on any occasion whatsoever. A Catholic society, or even a society consisting merely of Catholic men, cannot adopt a less consistent attitude in this matter than the Sal-

¹⁾ *The Christian Cynosure*, July, 1927, pp. 77-78.

vation Army, which has placed a ban on such societies as far as the Army is concerned.

While in recent years the Army had been lax in enforcing the rule that no officer of the Salvation Army was permitted to be a member of the Masonic order or any other secret order, a pamphlet, issued in January, 1927, entitled "Salvation Army and Secret Societies" reiterates the stand taken by General Booth, founder of the Salvation Army, in a manner which virtually places a ban on secret societies as far as the Army is concerned.

English Jesuit Publication States Position Against Anti-Evolution Legislation

As far as we know, the resolution of the Cleveland convention of the C. V. on the Tennessee law restraining teachers from imparting information on the theories of evolution to the pupils attending the public schools of that commonwealth, was the first declaration on the part of any Catholic organization directed against the attitude adopted by the state mentioned. Following this lead, the Catholic Union of Missouri during the recent session of the Legislature of its State protested the bill which aimed at attaining the purpose the Tennessee statute enforces.

That the position of both organizations on this question is unassailable, an article on "Fundamentalist Folly," published in the April, 1927, issue of *The Month*, the well-known English Jesuit review, would seem to make clear. The statement is all the more valuable since the proponents of anti-Evolution legislation are by no means prepared to desist from their efforts, although their proposal failed of approval in the legislatures of fourteen states in 1927. The President of the Christian Fundamentals Association, Dr. W. B. Riley, pastor of the First Baptist Church in Minneapolis, one of the outstanding figures in the movement, tells of his recent propaganda efforts in behalf of such legislation in *The Independent*, of Boston, asserting he had won sixteen out of seventeen debates on his thesis in leading cities; that the verdict in the Scopes case had been upheld by the Supreme Court in Tennessee and that similar decisions had been rendered by other State Supreme Courts and by the Supreme Court of the U. S. Since an active campaign is apt to be opened in favor of anti-Evolution bills, whenever and wherever State Legislatures may be in session, it seems desirable to reprint the editorial of *The Month* in our columns, so that it may be readily available for reference.

According to *The Month* the decision, while favoring the fundamentalists in their quarrel with the advocates of evolution, "furnishes, quite apart from its religious bearing, a striking instance of undue interference with conscience characteristic of the secular State."

"Any doctrine, such as polygamy or infanticide, which inevitably issues in social disorder and makes what is sinful also criminal," the editor continues, "may rightly come under the ban of the civil authorities. The Fundamentalists, perhaps, contend that materialistic evolution, in attacking the existence of

God, also destroys the basis of the moral law and thus dissolves human society, but practically no such result is traceable to such teaching. Moreover, the argument would logically demand the suppression of many professorships in American Universities, where atheism is implicitly or explicitly taught. The Tennessee law is based on two false assumptions—the first, that the Bible account of creation rules out every theory of Evolution; the second, that the profession of atheism naturally and necessarily leads to criminal action which it is the business of the State to prevent or punish. Of course, the law of God, of which the Church is the guardian and exponent, forbids the teaching of atheistic evolution as an offence against the reason and faith; if the Tennessee law founded its prohibition on the sure ground that Monism was manifestly irrational, and calculated therefore to impede true mental development, it might be justifiable; but the law takes its stand on a doubtful interpretation of a religious book—an excursus into scriptural exegesis which is no business of the State. Yet we are told that a 'Campaign for Genesis' is being organized throughout the United States with the object of 'prohibiting' Evolution! We may yet see the scientific agnostic, as in other cases where rational liberty is assailed, calling for support to the sane moderation of the Catholic Church."

The Care of Crippled and Abnormal Children

In 1926 the Missouri Legislature made an appropriation for establishing clinics for crippled children throughout the state. The first conference of the organization formed to carry out the intentions of the law was held in Jefferson City on January 20. I attended in order to learn of the progress made.

The problem involved is undoubtedly one that deserves study also from the Catholic viewpoint. It involves clinical treatment, hospitalization, the question of schools and education for cripples. Its discussion quickly elicits objections from those who protest against the ever increasing intrusion into our parochial schools of allegedly farfetched and extrinsic questions of education. We have, they say, troubles enough. This attitude, however, ignores, but does not solve the difficulty. We, too, have crippled children to look after, and the home, under modern conditions, does not meet the emergency.

Shall we turn to the State and leave provision for crippled children coming under our care entirely to State agencies? And if we do, what can we do for their religious training? We are financially unable to build and maintain local clinics and schools for them. Can the Catholics of a diocese or a province provide the means for central institutional care?

What I learnt at the conference was that the organization intends to render help to crippled children by means of state supported clinics, with a view of improving their physical condition if not of curing them entirely. But it occurred to me that such children must be removed from their parental

home if the clinic is not nearby. They must be housed away from home, nourished and clothed, and special treatment and discipline must be provided for the various types of cripples. How will they be taught their letters? Must they be taught as are other school children, in order that they may later be able to make their own living in competition with others? In some instances crippled children may be able to follow the grades of our schools without interfering with the routine of class work. However, we are here considering those who need special attention.

A similar problem arises with respect to those children who, while being free from defect of limb or bone, are abnormal. They are frequently more of a care than are cripples. The Jefferson City conference did not extend its consideration to this group; in fact no mention was made of them, not even by Mr. Allen, whom the conference addressed as "Daddy" Allen, the originator of the present movement in Missouri to provide care for crippled children. Regarding abnormal children in our schools a discussion was opened some time since by a nun, teaching in a Catholic school, in the *America*, of New York, edited by the Jesuits. But that seems to have been the end of it.

Both problems, that of the crippled and of the abnormal, defective, backward child, are difficult and delicate, but they must be faced. A solution must be found in conformity with the Catholic viewpoint. Perhaps *Central Blatt and Social Justice* will find contributors qualified and willing to assist in the solving of these vexing questions.

RT. REV. JOS. SELINGER

Pamphlet Racks, but by All Means Well Tended!

Just in what unexpected manner a piece of Catholic literature, and the opportunity to procure it, may be a source of good, a portion of a letter, quoted by *Catholic Truth*, London, with the permission of the writer, now a convert, reveals:

"I hungered for pamphlets when I was an Anglican. Being a Sister, I could only get crumbs that chanced my way, but once a year I went to X. to see my mother, and there, no one knowing me, I used to venture as far as the porch of the Catholic church, where there was a C. T. S. Box, hoping to learn something. It was one of the chief events of the year. But, alas, it was disgracefully kept—a large case with about twelve filthy pamphlets! Some of them seemed to be the very same copies year after year. And each time I had to wait a whole year for another chance!"

What this convert says regarding the condition in which she found the pamphlet rack unfortunately would apply to not a few in the church vestibules of our country. We have always insisted on the point indicated in the communication, that pamphlet racks should be really *tended*, that the pamphlets exhibited should be clean and attractive. We do not believe, however, that the pamphlet rack will come into its own in our country until the cause of the printed word shall have enlisted enthusiastic and well-instructed rack-tenders. In the meanwhile let us again urge our societies to elect Vertrauensmaenner, whose duty it should be to sell pamphlets both to members and non-members.

An Admonition from the Late Archbishop Keating, of Liverpool

A news item from Liverpool reports the death of the Archbishop of the See of that name, the Most Rev. Frederick William Keating. Probably few of our members will recall the Archbishop as the author of one the earliest of the Free Leaflets published by the Bureau: No. IV. "A Program of Social Reform." This leaflet embodies the thoughts and facts suggested by Msgr. Keating, then Bishop of Northampton, to members of the Catholic Social Guild of England early in 1912; it treats of the desirability of a program for Catholic social action; the duty of Catholics; the living wage; the housing question; destitution; vocational guidance and training. It closes with this passage, applicable to our country and our movement equally as well today as when it was written:

"The outstanding temptation for men and women of good will, in the present distressing crisis, is to lose heart in social enterprises which appear to bear only Dead-Sea fruit. Against that we must fortify ourselves by firm trust in God's Providence, and the blessing which will surely rest on unselfish and devoted work, however unpromising the outlook. It becomes daily more and more evident that the power of the Church as a religious force will depend on our activity as a social force; and, contrariwise, that our power as a social force will be measured by the single-hearted zeal with which we apply ourselves to the solution of modern problems under the guidance and in the spirit of our Holy Faith."

Thoughts that could profitably be made the outline of a lecture or a series of lectures, or even the keynote of conventions. They are an expression of friendly encouragement, and, what is more, of the reasons for our movement as well as for Catholic Action at large.

Our Endowment Fund

The fund was increased by \$382.00 during February, the major part of this amount, \$271.00, coming from the New York State Branch of the C. V. This fact is all the more worthy of notice since it is further proof that the decision of this branch to raise several thousand dollars in addition to the sum originally accepted as its quota is not remaining a dead letter. No less gratifying is the action of St. Joseph Kranken-Unt. Verein of Holy Trinity parish, Boston, in collecting \$51.00 in addition to previous contributions; Rev. Chas. Gisler, S. J., pastor, has, in the course of the past year or two, remitted several hundred dollars on account of the various societies of men and women attached to that parish.

Two organizations of women, both of whom had previously contributed to the fund, again remembered our endeavors: the Hudson County, N. J., branch, with a donation of \$25.00, and the C. W. U. of Texas, with \$10.00. The remaining receipts are also from generous "repeaters": \$10.00 were sent by St. Joseph Society of St. Boniface Church, Rochester, N. Y.; \$5.00 by St. Georges Verein, Plantersville, Tex.; \$3.00 each by Rev. F. Bruch, Elizabeth, Mo., Rev. J. B. Vornholt, New Almelo, Kans., and Mr. Jul. H. Hildebrandt, of Cleveland; and \$1.00 by St. Joseph Aid Society, Easton, Pa.

Phases of the Apostolate of the Printed Word

During its last fiscal year the Bureau distributed all told 7,808 magazines, printed in several languages, among missionaries, both in the U. S. and foreign countries. The service rendered is much appreciated, the missionaries tell us from time to time. Writing from Holy Rosary Mission, S. D., on February 14, Rev. A. C. Riestler, S. J., assures us:

"We are very grateful for the magazines you so kindly sent for our people. We are always glad to receive such reading matter to give to our Indians. May God bless you for your charity."

There is the further acknowledgment from Central Africa, dated January 12, at Onseepkans. The missionary, Rev. Jas. F. Eich, writes:

"I thank you very much for sending me from time to time reading matter. Our Sisters, who are German, enjoy those periodicals immensely."

Pamphlets too are sent where they seem to be needed. Dr. K. F. McMurtrie, serving in St. Mary's Native Hospital and Dispensary of Christ the King, Mariannhill, Natal, So. Africa, having written us that both the patients and relatives and friends, who come to visit them, like to receive Catholic reading matter, we have sent him what we could spare of pamphlets from time to time. In a communication, dated January 17, the mission doctor says:

"Very many thanks for the fine supply of pamphlets you sent me by a recent mail. They will certainly prove useful. Many of our Mission Priests in outlying spots now know that I take an interest in keeping suitable pamphlets for distribution, and they, accordingly, apply to me from time to time."

In Southern India there are a number of Carmelite monasteries which have existed for a number of centuries. The monks now find it necessary to acquire books and periodicals printed in the English language, but lack the means to do so. For this reason the Bureau has been assisting them with printed matter of both kinds. This is what Father Nicholas, C. D., General Procurator, S. H. Scholasticate, at Chethipuzhay, Travancore, writes:

"I am very much obliged to you for the copies of *Truth, America*, and other interesting magazines which you send me from time to time."

The same communication contains a request for a number of books of a devotional kind; none of them are available, so we must either buy them or permit the appeal to remain unheeded. To do so means to deny a generation of coming Indian priests access to what some old monk called "nourishment for the mind," in an inscription over the entrance to a medieval monastic library.

A considerable number of magazines are sent to priests and laypeople stationed and living somewhere in the great American Diaspora, consisting of the South, the Southwest and the Northwest. One of the pastors supplied with magazines adds to his acknowledgment of receipt of two packages of reading matter of that kind the following request and explanation:

"Please do not forget me in the future. I give some of the copies received from you even to Protestants, who read them willingly."

Most of the magazines and pamphlets remained by

us come to us as gifts from members of the C. V. and friends of its Bureau. However, the supply never meets the demand. We would, therefore, urge all of our members to remember this Department of the Apostolate of the Press, and to send us what they may have in the shape of Catholic magazines and pamphlets, and even books. For the latter, too, we can always find new homes, either in our country or in some mission, either in America, Asia, Africa or the Philippines.

Our Distribution of Wearing Apparel

To the three major distributions of wearing apparel, reported on in the February issue of our monthly, the Bureau was able to add a fourth one. As on former occasions, the acknowledgments received from the missionaries, to whom shipments were made, prove beyond a doubt the value of our endeavor, in which so many have participated. Writing on Feb. 8, from Holy Rosary Mission, South Dakota, Rev. A. C. Riestler, S. J., says:

"We were much surprised to receive a second shipment of clothing almost before we had the first two bales unpacked. The contents gave us another surprise—dresses, underclothing, shoes and coats—just what we needed for our Indian girls here in school. Such cooperation as yours gives the missionary courage and new zeal to carry on the great work of saving souls. May God bless and reward you for your great charity and generosity."

An equally appreciative communication was addressed to the Bureau by Fr. Benno Aichinger, O. M. Cap., St. Labre's Mission, Mont., on Feb. 7:

"You are indeed a faithful friend of our Mission. Yesterday I received your kind letter of the 2nd inst., and in the evening the stage brought the two precious bales of clothing. The Lord will surely grant you a lion's share in the prayers of the children for their benefactors. Through your generosity much misery can be remedied. God bless you!"

"The cold continues. Since November it was only once broken by the 'Chinook', the warm wind that brought us a very threatening flood. We were glad when God again sent heavy frost to fetter the unruly Tongue River."

The three bales of clothing forwarded to St. Paul's Mission, Marty, So. Dak., elicited the following commendation from Rev. Fr. Sylvester, O. S. B.:

"I wish you knew just how much a shipment of the kind just received helps in this Mission. Gifts of clothing are a real Godsend to both our little Indians and their grown up parents. I would feel deeply grieved should I be unable to relieve their wants when the Indians come to me suffering from cold. They look to the Mission, for they can no longer look to the Government for help. Charity moreover leads them to open their heart to the truths of the Holy Religion."

The principle of mutual help has been splendidly vindicated by the German Mutual Fire Insurance Society of North Chicago, chartered by the State of Illinois in 1867. Although hard hit by the great a reserve fund of \$248,840.09. Insurance in force on the first of the year amounted to \$3,437,315.15. German Catholics have been largely instrumental in the affairs of this Society, whose present President, Mr. Maurus Zeller, is also President of one of our Chicago branches, the St. Alphonsus Liebesbund.

Distress in the Mission Field

A native Chinese priest, Rev. Thomas Wang, whom the Bureau assists from time to time, acknowledging a gift, wrote that, because means were lacking, it was impossible to employ more than two catechists at present.

"This is not as it should be, because the number of catechumens would be far greater than it is at present, were we able to sustain more catechists. Almost daily catechumens from different villages come to me and ask to be sent a catechist, who will explain to them the Christian religion."

Together with other missionaries, Fr. Wang speaks of the poverty of his people. "These catechumens," he writes, "live in the mountains and are very poor, because during the past three years the drought and the grasshoppers destroyed their crops. As things are today, many of them would consider themselves fortunate, could they obtain grasshoppers to eat as did St. John the Baptist in the desert. Because of their poverty they cannot support a catechist and therefore, next to God, kind benefactors are our only hope."

Do Not Let Documents Be Lost

The information that St. Andrew's Benevolent Society, Louisville, Ky., had been disbanded, led us to write to its former Secretary, whether we could not obtain its banner and its badges, its minute books, etc., for our Historical Library and collections. This is what he writes us:

"There is not a thing left; on Jan. 17, 1928, the officers and trustees delivered to the Sisters at St. Anthony's Church the banner of the society and all of the badges. Its minute books, all papers, in fact everything else was burnt, so there is nothing in the way of a relic we could send you."

May we not impress on all officers, both State and local, the desirability of depositing with the Bureau documents pertaining to our societies. The historian of the future will search for them, and if they are not preserved at the Bureau, where will they be found?

Let Us Have Your Superfluous Books!

Since formerly it was customary with many families to bind Catholic magazines, there must be preserved in many households volumes of the *Ave Maria*, the *Sacred Heart Messenger*, and even of monthlies like *Donahue's*, no longer in existence. The Bureau can make good use of volumes of this kind, which are quite welcome in institutions whose inmates have time to peruse them and rather enjoy the atmosphere of long ago.

A small lot of bound magazines were recently turned over by us to the Helpers of the Holy Souls, St. Louis. They in turn took some of the volumes to Koch Hospital, for tuberculosis patients, while others were taken to the City Infirmary, a home for old people, where they were received "with great joy by the Catholic patients."

Quantities of books are at the present time being destroyed, sold as waste paper, or to secondhand booksellers for a trifle, when families remove from their old homesteads into flats and apartments granting little room for old-fashioned bookcases and their contents, accumulated perhaps during a lifetime. By disposing of such collections in a conscientious and

careful manner, much good can be accomplished. Since the Central Bureau has established a Library of its own, now containing over 12,000 volumes, and sends all duplicates and books not desired for its own collections to other Catholic libraries: theological works, sermons, etc., to missionaries, while popular volumes are placed in the libraries of public institutions, almost anything entrusted to it in the shape of a magazine, a pamphlet, or a book will be put to good use.

Retreats for the Unemployed

The men and women attending retreats in our country constitute what one would be inclined to call "a select group of Catholics." On the other hand, retreats have been conducted at Augsburg, Bavaria, under the auspices of the Diocesan Charity Association, both for unemployed men and unemployed women. In the former 57 participated, while 75 women attended the one conducted for members of their sex. According to the instructive report of the activities of the Association named, for which we are indebted to its Director, Rev. Fr. Nar, the greater part of the expense of the retreats was borne by that organization.

With the C. V. and Its Branches

Convention Dates

C. V. and Cath. Women's Union: St. Cloud, Minn., August 24-29.

St. Joseph State League of Indiana and Cath. Women's Union: Indianapolis, May 20-22.

Cath. Union and Cath. Women's Union of Illinois: East St. Louis, May 20-22.

State League and Cath. Women's Union of Texas: Weimar, July.

C. C. V. of A., Pennsylvania Branch, and Cath. Women's Union: Pittsburgh, August 19-21.

Cath. Union of Missouri and Cath. Women's Union: Salisbury, September.

C. C. V., New Jersey Branch, and C. W. U., September 15-16, Newark.

Instructions Concerning Representation at St. Cloud Convention

General Secretary Frank J. Dockendorff has issued the "Invitation to Attend the 72nd Annual Convention" of the C. V. at St. Cloud, Aug. 24th to 29th, addressed to the "Reverend Clergy and Members of the Central Verein." Reference is made in it to the benefits the C. V. should derive from contact between delegates from other states and the members of the successfully active Minnesota Branch in their own state: and from the opportunity offered them to view some of the achievements of the Benedictine Fathers, "pioneers of the West." The societies are urged to appoint delegates at an early date, to remit the annual dues and forward the required statistical compilation concerning the societies. The invitation contains the following provisions of the Constitution affecting representation:

Art. 6. Par. 4.—Organized branches shall be represented in such convention as follows: One delegate for each 500 members, or fraction thereof; but such branch shall be entitled to at least one delegate.

Par. 5.—Every society affiliated with an organized branch shall be entitled to one delegate, and one additional delegate for every 50 members or fraction thereof.

Par. 6.—Every individual society not so affiliated shall be entitled to two delegates and one additional delegate for every 50 members or fraction thereof.

Par. 7.—All ecclesiastical dignitaries, pastors and assistants, life and sustaining members shall be entitled to voice and vote.

Par. 8.—No sustaining member, individual society, nor organized branch nor society connected therewith shall have the right to voice and vote at the convention if his or its dues are in arrears.

Texas League to Foster Co-operation Between Branches

The Executive Committee of the Texas State League, at a meeting, held January 26, in St. Joseph's Parish Hall, San Antonio, approached several matters affecting the component and cooperating groups. Plans were discussed to bring about a closer cooperation between the men's and the women's branches and the Insurance Department, and a committee, consisting of Rev. John Nigg, O. S. B., H. Dittlinger and B. Schwegmann was appointed to suggest means to the desired end; this committee is to be augmented by three representatives each of the Women's Union and the Insurance Department. Another matter concerning the organization immediately, considered by the gathering, was a proposed change of the constitution, providing for appointment instead of election of the District Organizers.

The meeting voted \$100.00 as a further contribution to the Central Bureau Endowment Fund, although the amount requested of the societies in that state has long since been paid. Further it appropriated \$50.00, the Women's Union adding \$10.00, as a nucleus of a fund to be raised for New Subiaco Abbey in Arkansas, which lately sustained almost a total loss by fire. The societies are to be requested to contribute toward this fund, in appreciation of the labors of the Benedictines in Texas.

The meeting considered plans for the state convention, to be held in July in Weimar. Attention was also given a communication from the Central Bureau, noting various evidences of anticlericalism in our country.

C. U. of Illinois to Conduct Essay Contest

An essay contest was decided upon at the meeting of the Executive Committee of the Catholic Union of Illinois, held January 28th, in East St. Louis. Suggested by Mr. Frank L. Trutter, of Springfield, the terms of the contest were formulated by Rev. B. H. Hilgenberg, Spiritual Director, thus: The Cath. Union offers three prizes, of \$15, \$10 and \$5, respectively, for the best essays on the early churches in Illinois; contestants may be young men or young women, up to 30 years of age, connected with the State League of men and women either as members or as sons or daughters of members; the papers are to be submitted on or before May 1, and a jury will assign the awards. The committee entrusted with the management of the contest consists of Rev. B. Hilgenberg, Mr. F. Trutter,

and Mr. Fred A. Gilson, Chicago, Secretary of the Union.

Mr. Geo. Stoecker, Financial Secretary, reported the dissolution of three and the affiliation of five societies. Mr. L. Schuermann, of Decatur, Vice-President, submitted a compilation of replies he had received in response to a questionnaire issued by him to twenty persons in the state, soliciting their views concerning reasons for decline in interest in the Union and the loss of membership. The President and Spiritual Director were requested to study the findings and to offer suggestions as to what might be done to strengthen the organization.

Preparations for the coming convention were considered and the program largely agreed upon. The keynote is Advanced Catholic Education. The members of the Executive Committee of the Cath. Women's Union met at the same time. Both groups were entertained at a banquet by the local convention committee on the evening of Jan. 29.

Indianapolis Convention Committee Issue Invitation

The Local Arrangements Committee at Indianapolis, preparing for the 34th Annual Convention of St. Joseph State League and the 7th of the State Branch of the Cath. Women's Union, extend an invitation to the Reverend Clergy and the members of the affiliated societies to attend. As already announced, the dates set for the gatherings are May 20-22. The invitation committee is headed by Rev. John Joseph Brugger, O. F. M., pastor of Sacred Heart parish.

Announcement is made in the letter that the Rev. Raphael Wittig, S. D. S., Wauwatosa, Wis., and the Rev. Didacus Gruenholz, O. F. M., Missionary, had consented to address the delegates. A paragraph reads: "Indianapolis harbored the 23rd convention of the Central Verein in 1878, and the 54th in 1909. Quite a few State conventions, since our organization in Fort Wayne in 1893, have enjoyed the hospitality of the German Catholics of Indianapolis. Much good has emanated from our past conventions and this year's convention will, we trust, supersede all our previous gatherings in the performance of our duties as Catholic laymen and women."

C. U. of Mo. to Revive Promotion Efforts

Plans to renew promotion efforts were agreed upon at a session of the Executive Committee of the Cath. Union of Mo., held in the Central Bureau building February 16. The services of Rev. Albert Mayer having been secured as chairman of the Promotion Committee, it was agreed to co-ordinate the efforts of the standing committees by enlisting the co-operation of their chairmen as members of a governing board, to which also several other priests and laymen are to be added, to direct endeavors of the Union. The Promotion Committee, a larger body, is to be guided by this group and to carry out its directions.

Special efforts are to be directed towards promotion of Parish Welfare Committees, of District League meetings, especially during Lent, and towards founding Credit Unions in parishes and societies. One such gathering has been arranged, at Salisbury, where the convention of the State League is to be held in the fall.

There is some excellent constructive work along with able exposition and refutation of many contemporary errors concerning the monogamous family, in "The Family" (St. Louis: Central Bureau of the Central Verein), by the Rev. Albert Muntzsch, S. J. Special emphasis is laid on the social and ethnologic nature of family life.

America

Catholic Action by Smaller Groups

An Achievement Our Men Have Not Yet Equaled

A year ago, during Lent, the Bureau offered the President of the Cath. Women's Union of Missouri, Mrs. H. Bresser, several hundred copies of brochures suitable for the Lenten season, with the suggestion that an attempt be made to sell them at a meeting of the St. Louis Branch of that organization. The sale was conducted energetically and effectively, and the Bureau realized a substantial return. This year again, in February, Mrs. Bresser was requested to endeavor to dispose of a quantity of three brochures: The Death of the Cross, Christ in His Poor, and The Memoirs of a Leper Girl, and the result paralleled the previous achievement; 113, 114 and 109 copies of the respective brochures, in the order named, were disposed of, the Bureau receiving \$20.42 in return.

It would not be an easy matter for our men to equal this record at District meetings. But active promoters could, at times at least, dispose of a dozen or more copies of an especially seasonable brochure. A bit of initiative is all that is required.

Praiseworthy Initiative by Chicago Parish Group

Commendable initiative was shown by the united societies of St. Aloysius parish, Chicago, in arranging a joint meeting for Sunday evening, February 5, in the parish hall, and selecting as the keynote of the addresses the theme: The C. V. and Catholic Action. Moreover, the societies did not hesitate to invite two lecturers from out of the city: the Rev. A. J. Muench, of St. Francis, Wis., and Mr. A. Brockland, of the Central Bureau. Mr. Theo. Nebel, president of St. Charles Borromeo Society, was chairman of the joint arrangements committee and of the meeting.

The Rt. Rev. Msgr. Aloysius J. Thiele, a veteran in the priesthood, in which he has celebrated the sixtieth anniversary of his ordination, and in the C. V. movement, having for many years in his prime been active in the societies in Chicago and Illinois in particular, delivered the opening address, strongly commending the C. V. and the labors of the Central Bureau. Rev. Muench treated of the C. V. and the Bureau; Mr. Brockland pictured Catholic Action as Service to Christ the King. Brief addresses were delivered by Mr. Nebel, Mr. Peter Trost, Peru, President of the Cath. Union of Illinois, and the Hon. M. F. Girten. Six societies attached to the parish had assumed the auspices over the meeting.

Catholic Action in Rochester

A communication from Rochester, N. Y., advises us:

"Our Local Federation held a public mass meeting Sunday afternoon, February 12, at which we discussed the Mexican question. At the conclusion of the lecture a collection was taken up for the aid of refugee Mexicans. . . The expenses of the meeting will be borne by the Federation."

As the last sentence suggests, the collection was applied in full to the cause for which it was taken up. It amounted to \$156.82, and was forwarded to the Bureau several days after receipt of the letter mentioned. The lecture referred to was delivered by the Hon. Philipp H. Donnelly.

This procedure is a highly commendable example of Catholic Action by a city group. But it is not a spasmodic effort, since this group is consistently active. We have repeatedly noticed its undertakings, and we have been informed that at present the leaders are interested in "several bills now pending before the New York Legislature."

Urge Passage of Prison Labor Bill

The Cath. Union of Missouri and the Cath. Women's Union of the same state, through their legislative committees, addressed letters to Senator Harry B. Hawes, of Missouri, expressing their approval of the Hawes-Cooper bill, regulating the transit of prison-made products. This bill has been reported favorably in House and Senate, with an amendment, allowing two years before the bill is to be put into operation.

The bill represents a sane and simple method of dealing with some of the abuses of prison labor. It provides "that all goods, wares, and merchandise manufactured, produced, mined, wholly or in part, by convicts or prisoners, except paroled convicts or prisoners, or in any penal or reformatory institutions, transported into any State or Territory of the United States and remaining therein for use, consumption, sale or storage, shall upon arrival and delivery in such State or Territory be subject to the operation and effect of the laws of such State or Territory to the same extent and in the same manner as though such goods, wares, and merchandise had been manufactured, produced, or mined in such State or Territory, and shall not be exempt therefrom by reason of being introduced in the original package or otherwise."

The purpose of the bill is to render it possible for the several states to deal with all prison labor products in the same manner, whether produced in their own penal institutions or shipped in from another state.

We have frequently referred to the endeavors of our Detroit group, which has for a number of years conducted a public Forum. Mr. Geo. L. Dorr, Secretary of the League of German Catholic Societies of Michigan, tells us the attendance at its meeting had shown a marked improvement since last year's convention of the Staatsverband.

At present the Forum is conducting a course of lectures, extending through February, March, April and May, on "The Relations of the Citizen to the State," a most important subject, on which every Catholic should be well instructed. There is hardly a question of modern life which is not occasionally, and at times in a most serious and far-reaching manner, affected by the interpretation given to principles underlying those relations.

An abuse that is quite apt to occur in meetings of societies and District Leagues especially during the present year was condemned and warned against by a resolution adopted by the February meeting of the Local Federation of St. Paul. This being Presidential year, candidates for office and campaigners for candidates are only too apt to ingratiate themselves with officers of District or City organizations, or even of smaller societies, and secure a place on the program at meetings and communion breakfasts.

The St. Paul organization has barred such speakers by its resolution, which other societies and leagues would do well to guide themselves by.

The President of the C. V. Convention Committee at St. Cloud, Mr. Wm. A. Boerger, informs the Bureau that his organization has sent the first News Letter on the coming convention to a number of German and English language publications and to the Presidents of the State Leagues. The committee has been holding fortnightly meetings ever since December 28.

Its letterhead bears the slogan: "That Lasting Worth May Crown the Effort!" Interest in the convention and the endeavors of the Committee is active not only in St. Cloud but also in Stearns County as a whole.

A Brochure on Saint Peter Canisius

Through the kindness of the Rev. F. S. Betten, S. J., of Cleveland, the Bureau is enabled to offer at a low price a 48-page brochure on this Saint, who should be particularly dear to all American Catholics of Germanic extraction. Canisius is designated by the Church as one of its Doctors. He is the chief figure in the early counter-reformation in Germany, and he had a large share in preserving the faith in approximately one-half of the German people.

The various chapters of the brochure are devoted to: The Protestant Reformation; Childhood of St. Peter Canisius; Decision for Life; First Years of Religious Life; Definite Mission to Germany; First Years of the Great Apostolate; The Catechism; In Bohemia; Canisius Made Provincial; At the Religious Colloquy with the Protestants; Canisius and the Council of Trent; At the Imperial Diet of Augsburg; His Books on St. John the Baptist and the Blessed Virgin Mary; St. Canisius and the Schools; His Busy Life; Last Years and Holy Death. The price of this brochure is 10 cents the copy.

We are inclined to believe that not only those of our members who prefer the English to the German language, but also those who would rather read German, will find this brochure eminently worth their while. Canisius' birthday was May 8, 1521; his canonization took place May 21, 1925; this suggests two dates in the month of May that might even now be considered as events of sufficient importance to warrant at least a commemorative address in the May meeting of society or District League. The brochure offers adequate information for such an address.

Comment on Our Endeavors

Rev. Raymond Vernimont, of Denton, Tex., writes us, in reference to Mr. Keller's article in a late issue:

The February issue of *Central Blatt* has an article on "American Prosperity and the Section Man's Wage". I am glad attention is being called to this evil of long standing. The men who make the railroads safe to travel on get a shamefully low wage, while the officials get most of the pie. A few years ago I wrote to Mr. Ripley, President of the Santa Fe, who traveled in a palace car and was paid \$100,000 annually. I complained about the low pay Mexican section hands received and reminded him that their children were born and died in rat-holes. He answered: Let them pick cotton! A great man indeed. Why should section hands starve and the higher-ups revel in luxury! Uncle Sam, who has something to say in these affairs, is a poor provider in the matter of pay for certain railroad workers. He seems to be afraid of the big interests.

Let *Central Blatt* cry aloud against the injustice in-

flicted upon section men. These poor men dare not express themselves.

* * *

Writing from St. Samson's Abbey, Caldey Island, Wales, Dom Ambrose Holly, O. S. B., who had been sent copies of both the *Bulletin C. W. U.* and *Central Blatt and Social Justice*, assures us:

"This latter paper I especially appreciate for its solid articles and interesting views."

Miscellany

The series of articles on compulsory sterilization, printed in our monthly under the title "Sterilization by Law," have been summarized by the author, Rev. A. J. Muench, D. S. Sc., and the summary printed in the January issue of *The Salesianum*, bulletin of the Alumni Association of St. Francis Seminary.

The Constitution and By-Laws of the Cath. Central Verein of America are now available in printed form. The 68 pages contain also a Preface, the petition for amendment of charter, the Order of Court, and an Index.

The Preface sets forth the procedure by which the Constitution was adopted in 1926 and the By-Laws in 1927, and points to the value of the Index.

A resolution was adopted by the Philadelphia district, Knights of St. George, at one of its recent sessions, that all meetings of its affiliated branches should be closed with special prayers for our persecuted brethren in Mexcio, in order that peace and concord may again prevail in that country.

The Official Bulletin of the German R. C. Knights of St. George suggests that all branches of the Order should in a similar manner evidence their charity toward the Catholics of Mexico.

It is only quite recently we have discovered that the Very Rev. Frederick Schulze, D. D., Professor of Moral Theology, Pastoral Theology and Catechetics in St. Francis Seminary, celebrated his sacerdotal golden jubilee on October 27 of last year. Both the Foundation Fund and the Library are indebted to him for many liberal gifts, among them a complete set of the "Pastoralblatt," including the very first and the very last issue, undoubtedly one of the few to be found in that condition anywhere.

May he be permitted to add many more years of fruitful labors to the forty-one he has devoted to St. Francis Seminary. The quarterly *Salesianum* writes: "All the students who called him their professor during this long period of years give testimony of Dr. Schulze's ability and success as a teacher."

Books Received for Review

Bierbaum, Dr. Max., *Das Konkordat in Kultur, Politik und Recht*. Freiburg, 1928. Herder and Co., 195 pp. Paper covers, \$1.50.

Houck, Rev. Frederick A., *Godward: or The Rugged Path of Joys and Sorrows*; B. Herder Book Co., St. Louis, 1927, 272 pp., \$2.00.

Clarke, Rev. John P., *A Crown of Jewels for the Little Secretary of Jesus*; John P. Daleiden Company, Chicago, 120 pp., cloth, \$1.00.

Aus dem C. V. und der C. St.

Das Komitee für soziale Propaganda:

Rt. Rev. G. W. Heer, Prot. Ap., Dubuque, Ia.
Joseph Matt, St. Paul, Vize-Vorsitzender.

Rt. Rev. Msgr. Dr. Joseph Och, Columbus, O.

Chas. Korz, Butler, N. J.

Rev. Theo. Hammeke, Reading, Pa.

Rev. Wm. J. Engelen, S. J., Toledo, O.

Rev. A. J. Muench, St. Francis, Wis.

H. B. Dielmann, San Antonio, Tex.

Nicholas Dietz, Brooklyn, N. Y.

F. P. Kenkel, St. Louis, Mo.

Die Central-Stelle befindet sich zu St. Louis; alle Anfragen, Briefe, Geldsendungen, usw., für die Central-Stelle oder das Central Blatt richte man an

Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Die tiefste und letzte Idee der internationalen Zusammenarbeit ist die Idee der Caritas. "Wer ist dein Nächster?" Jeder, der in Noth ist, lautet die praktische Antwort des Samaritans, ohne Rücksicht auf Nationalität, Rasse und Landesgrenzen. Denn die Noth ist es, die international ist. Darum muss auch die Liebe international sein und ohne Grenzen.

Dr. Jos. Mayer.

Kardinal van Rossum an die C. St.

Die Mittheilung der in unserer Zeitschrift veröffentlichten Aufsätze über das Apostleship of the Sea an den hochwst. Hrn. Kardinal van Rossum, Präfekt der Propaganda, wurde von Sr. Eminenz mit folgendem bestätigt:

"Ich habe das geehrte Schreiben vom 5. Nov. in guter Ordnung erhalten und danke sehr dafür.

"Auch habe ich das Exemplar Ihres "Central-Blattes" bekommen, und da diese Gesellschaft und ihr Werk, das "Meeresapostolat," mir sehr am Herzen liegen, danke ich Ihnen recht herzlich, dass Sie die Kenntnis des Werkes verbreiten und dafür das Interesse wecken in Amerika.

"Ich segne Sie und Ihren Verein."

So fördert man Standesvereine!

Indem in unserem Lande auf katholischer Seite bisher nur ganz schwache, und von Misserfolg begleitete Versuche gemacht worden sind, katholische Männer oder Frauen ihrem Berufe nach zu organisieren, muss der Umstand, dass der Verband katholischer kaufmännischer Vereinigungen Deutschlands (Verband KKV) nun bereits das fünfzigste Jahr seines Bestehens überschritten hat, geradezu Erstaunen hervorrufen. Ebenso der weitere Umstand einer Mitgliederzahl von 44,000, von denen 10,000 dem Jugendbund angehören. Von noch grösserer Wichtigkeit sind jedoch die von diesem Verband vertretenen Grundsätze.

"Das Hervorwachsen aus den Marianischen Kongregationen für junge Kaufleute hatte dem Verbands", schreibt P. Hubert Kroppenber, S. J., in den "Stimmen der Zeit", "eine kernhaft religiöse und echt katholische Gesinnung mit auf den Lebensweg gegeben. Was man wollte und anstrebte, war lebendige Verbindung zwischen Religion und Leben. Man fasste dieses Problem praktisch von der Seite des Berufes her an, wie auch die alten Kongregationen nach Berufen gegliedert waren. Religion muss ja, wenn sie echt sein soll, bei besonderen Gelegenheiten sich zeigen. Sie muss vor allem das Haupt-

gebiet des menschlichen Lebens, die tägliche Berufsarbeit heben, veredeln, mit Sinn und Geist erfüllen und das ganze Berufsleben dahin bringen, dass es auch Gottesdienst ist. So war der Verband KKV von jeher ein lebendiger Protest gegen die moralfreie Eigengesetzlichkeit des wirtschaftlichen und beruflichen Lebens. An diesem Grundsatz hat er bis heute unverbrüchlich festgehalten. Während der 50 Jahre seines Bestehens hat es nicht an Versuchen gefehlt, die konfessionell katholische Grundlage in eine interkonfessionelle, allgemein christliche umzuwandeln. Mit grosser Mehrheit sind sie jedesmal zurückgewiesen worden."

Ein solches Programm und eine solche Grundsatztreue gewinnen sofort unsere Sympathie. Das gilt auch des weiteren von dem von P. Kroppenber hervorgehobenen Umstand, der Verband habe es auch nie versäumt, "auf seinen grossen Tagungen Stellung zu nehmen zu allen lebenswichtigen Fragen, die den katholischen Volkstheil in Deutschland bewegten." Neben dieser religiösen Einstellung verläuft in der Geschichte des Verbandes eine andere scharf ausgeprägte Linie: seine soziale Thätigkeit. "Die führenden Köpfe sind sich von jeher ihrer sozialen Verantwortung stark bewusst gewesen. Vom Geiste sozialer Gerechtigkeit getragen, standen sie stets in vorderster Reihe, wo es galt, für eine Besserung der sozialen Verhältnisse einzutreten."

Was der Verband katholischer kaufmännischer Vereinigungen Deutschlands auf sozialem Gebiete geschaffen, verdient Beachtung und Anerkennung. Als glänzendste Leistung allein des kaufmännischen Bildungswesens nennt der Verfasser des Aufsatzes "Der Geist der katholischen kaufmännischen Bewegung", "die seit einigen Jahren in München bestehenden Hansaheime für Kaufleute und Studenten." Führende Münchener katholische Kaufleute haben mit Unterstützung des Verbandes hier ein grossartiges Werk geschaffen. Eine höhere Handelsschule mit 250 Tagesschülern, Abend- und Ferienkurse bieten den werdenden Kaufleuten Gelegenheit sich gediegene Berufsbildung zu verschaffen. Sie ben grosse mit allem Komfort der Neuzeit ausgestattete Häuser, die sich um einen gewaltigen Hof gruppieren, bieten Auswärtigen ein vorbildliches Heim. Neben der Berufsausbildung werden auch Musik, Spiel und Sport in den Hansaheimen gepflegt.

Jene unserer Mitglieder, die sich daran erinnern, dass der C. V. einmal die Gründung eines Studienhauses und Studentenheims vor hatte, dass diesem Unternehmen das wohlwollende Entgegenkommen Kardinal Mundeleins gesichert war, werden nicht ohne ein gewisses Gefühl der Beschämung die eben zitierte Stelle gelesen haben. Einhunderttausend Männer vermochten nicht auszuführen was weniger als die Hälfte der Zahl im verarmten Deutschland zu leisten vermochte!

Auf bedeutender Höhe stehen die wirtschaftswissenschaftlichen Vierteljahrs-Hefte, Internationale Zeitschrift für Wirtschafts-Wissenschaft und Praxis, das gegenwärtig im vierten Jahre seines Erscheinens stehende Organ des Verbandes. Die uns

vorliegenden Hefte bestätigen vollkommen das Urtheil Kroppenbergs:

„Sozialpolitik in ihrem ganzen Umfang umfasst auch die Sorge für den Mittelstand. Nicht wenige Mittelstandsprobleme sind soziale Probleme. Ein gesundes Staatswesen darf die Sorge für den Erhalt der Mittelstandsschichten keineswegs gering achten. Unter den Gegenständen, mit denen der Verband auf seinen Tagungen und in seinem Schriftwesen sich beschäftigt, finden wir die Sorgen des kaufmännischen Mittelstandes immer wieder vertreten. Zoll- und Steuerfragen, Konsumvereins- und Warenhausprobleme, unlauterer Wettbewerb und Ausverkaufswesen, sowie ähnliche Fragen sind vom Verbands stets im Sinne einer zielbewussten Mittelstandspolitik behandelt worden.“

Dass auch unser „Central-Blatt“ ständische Grundsätze vertritt und Hauptgewicht auf die Förderung und Einwurzelung eines neuen Mittelstandes legt, kann keinem ernsteren Leser unserer Zeitschrift entgangen sein. Doch wie gering ist auch da wieder der Wider- und Nachhall solcher Lehren und Vorschläge im eigenem Lager! Bemerkt sei noch, dass der KKV bestrebt ist, auch den sozialen Zwiepsalt, die Gegensätze zwischen Arbeitgeberern und Arbeiternehmern, überwinden zu helfen. Pater Kroppenberg schreibt darüber:

„Eigenartig für die heutige Zeit, aber im tiefsten Grunde echt christlich ist die sog. paritätische Zusammensetzung des Verbandes. Sie will besagen, dass der Verband den scharfen Trennungsstrich zwischen Arbeitgebern und Arbeitnehmern, den unser öffentliches Leben heute aufweist, nicht ziehen will. Er will im Gegentheil eine wirkliche Berufs- und Arbeitsgemeinschaft sein, die alle männlichen Angehörigen des Kaufmannsstandes in sich begreift. Im KKV kommen Selbständige und Angestellte frei und gleichberechtigt zusammen und erledigen ihre Angelegenheiten. Die führenden Stellen in den Vereinen und im Verbands stehen beiden Theilen in gleicher Weise offen, und ein näheres Zusehen ergibt, dass diese Gleichberechtigung nicht nur auf dem Papiere steht.“¹⁾

P. Kroppenberg bedeutet, diese Zusammensetzung werde heute für einen Verband mit sozialen Zielen in manchen Kreisen nicht als ein Vortheil betrachtet. Auch Katholiken sind hie und da der Auffassung, Sozialpolitik könne und müsse am wirksamsten und erfolgreichsten nur von reinen Arbeitnehmerverbänden gepflegt werden. Eins wird dabei jedoch leicht übersehen: Eine wirksame Überbrückung der sozialen Gegensätze ist auf diese Weise nur schwer zu erreichen.“

Die immer wieder geforderte Arbeitsgemeinschaft scheitert so oft in letzter Linie an der seelischen Einstellung. Der Verband KKV habe den Vorzug, für den Kaufmannsberuf diese Arbeitsgemeinschaft zu besitzen. „Sie lebt und wirkt sich nunmehr seit fünfzig Jahren segensreich aus.“ Betont wird zum Schluss:

„Dass die sozialen Belange der Angestellten dabei nicht zu kurz kommen müssen, beweist die Geschichte des Verbandes und wird auch von Aussenstehenden anerkannt. Der eben verflossene Jubiläumsverbandstag hat sich deswegen auch wiederum zur paritätischen Einstellung bekannt.“

So ist der Verband KKV mit seinen alten Grundsätzen: Katholisch, kaufmännisch, paritätisch in das zweite Jahrhundert seiner Geschichte eingetreten! Ob wohl jemals in unsrem Lande ein in gleich gesunden Grundsätzen fussender, das Ständeprinzip vertretender Verband zu erfolgreichem Wir-

ken gedeihen wird? Bisher stand man in katholischen Kreisen jedem Bemühen, katholische Ständevereine zu gründen, verständnislos gegenüber. Dennoch giebt man vor, soziale Programme zu besitzen und an der Lösung der sozialen Frage interessiert zu sein!

Wiederbelebung der Bonifatiusfeier.

Die im Jahre 1910 zu Newark abgehaltene Generalversammlung des C. V. empfahl bekanntlich den angeschlossenen Vereinen und Verbänden, alljährlich eine Bonifatiusfeier zu veranstalten. Der betr. Antrag beruft sich auf die Gutheissung und Empfehlung solcher Feiern durch den damaligen päpstlichen Alegateen Falconio. Als dann im Mai 1911 Präsident Oelkers einen Aufruf erliess, solche Feiern abzuhalten, stützte er sich sowohl auf erwähnten Beschluss als auch auf die „Aufmunterung und Empfehlung des Apostolischen Delegaten“. Bereits auf der Indianapoliser Tagung, 1909, hatte der Vertreter des Hl. Vaters erklärt:

„Vergangenen Sommer hatte ich die grosse Freude, den Dom des Hl. Bonifatius in Fulda zu besuchen, und während ich im Dom kniete, da zog die grosse Vergangenheit des deutschen Volkes an meinem geistigen Auge vorbei, und ich betete innig, dass Gott auf Fürbitte des Hl. Bonifatius der deutschen Nation seinen reichsten Segen spenden möge. Aber in jenem Augenblick wanderten mein Herz und mein Sinn zu den Deutschen in den Ver. Staaten, und ich betete heiss und innig, dass der Geist Ihrer edlen Vorfahren Sie allzeit begleiten möge, damit Sie, stark im Glauben, allen anderen Nationalitäten ein schönes Beispiel religiöser und bürgerlicher Tugenden geben können. Möge der Geist Windthorst's und Kettlers alle Mitglieder dieses herrlichen grossen Central-Vereins erleuchten, dass Sie mit Eifer und Ausdauer das Werk vollbringen, das Sie unternehmen. . .“

Befragt, ob die von Mitgliedern des C. V. angeregten alljährlichen Bonifatiusfeiern zu befürworten seien, erklärte der spätere Kardinal, sie seien ernstlich zu empfehlen, als Mittel, die Katholiken deutschen Stammes immer wieder an das reiche Erbe des Glaubens zu erinnern, das Bonifatius ihren Vorfahren vermittelt habe.

Der so gegebenen Anregung entsprachen in den Jahren 1911 bis '14 und '15 viele Vereine und Verbände; dann trat der Krieg hindernd in den Weg. Als er beendet, schien die Lust an solchen Veranstaltungen geschwunden zu sein. Erst in den letzten Jahren beginnt man, diesen Feiern wieder grösseres Interesse entgegenzubringen. Es zu fördern, sollte man sich angelegen sein lassen. Erfreulicherweise gehen dabei mehrere Verbände mit gutem Beispiele voran. So hat z. B. der Lokalverband St. Paul im Sommer 1927, nachdem man erkannt hatte, eine geeignete Feier das Festes unseres Heiligen könne nicht kurzer Hand veranstaltet werden, ein Komitee mit den Vorbereitungen auf eine würdige, im kommenden Juni zu begehende Feier betraut. Die Thatsache, dass der betr. Ausschuss seither dem Stadtverbände fast allmonatlich über die gemachten Fortschritte berichtet, beweist wie ernst man die Aufgabe nimmt.

In einer Reihe von Städten wurden im Frühjahr 1927 von Unterverbänden würdige Feiern des Festes begangen, wie aus der nachstehenden Zusammenstellung zu ersehen:

¹⁾ Stimmen der Zeit, Bd. 114, No. 2, S. 151-153.

Baltimore: Feier am 28. Mai in der Jacobus Kirche; anwesend waren mehrere hundert Männer und Frauen; Predigt des hochw. Paul Holz, C. SS. R.; Prozession vor der kirchlichen Feier; stattlicher Umzug von der Kirche durch mehrere Strassen zur Jacobus Halle; Redeaktus in der Halle.

Chicago: Massenversammlung am 5. Juni, St. Alphonsus Athenäum; Festredner, Rev. Herman J. Weber; Thema; St. Bonifatius, ruhmreicher Apostel und Lehrer, und erfolgreicher Förderer d. deutschen Einheit; kurze dramatische Vorstellung.

Hudson County, N. J., Feier i. d. Bonifatius Kirche, Jersey City; mehr als 400 Mitglieder des Verbandes anwesend; Rev. P. Karl Löffelholz, O. F. M., Paterson, Festprediger.

Philadelphia: 5. Juni in der Bonifatius Kirche; Andacht, Predigt v. Rev. F. X. Roth, O. S. A., und Segen.

Pittsburg: 5. Juni, St. George Gemeinde; Parade, Hochamt, Predigt, Festmahl i. d. Gemeindehalle, darauf Segen in der Kirche. Rev. P. Gilbert O. M. Cap. behandelte in der Predigt St. Bonifatius und die deutschen Katholiken in Amerika; passende Ansprachen von Priestern und Laien bei dem Bankett.

In allen diesen Fällen wurden die Feiern von unseren Unter-Verbänden angeregt und veranstaltet. In dieser kurzen Aufstellung ist nicht nur Anregung und Beispiel geboten sondern auch der eine oder andere Vorschlag, wie man solche Feiern in würdiger Weise ohne allzugrossen Aufwand begehen kann. Solchen Feiern, die den grossen religiösen Gedanken zum Ausdruck bringen, wird kein rechtlich Denkender übertrieben nationalistische Beweggründe unterschieben. Und an jene, die nicht rechtlich denken, braucht sich niemand zu stören. Wir halten uns an die Anregung des nun in Gott ruhenden Kardinals Falconio, und feiern den Hl. Bonifatius in dem Geiste, in dem der damalige Vertreter des Hl. Vaters uns empfahl, sein Andenken zu ehren.

Einer vom alten Schlag.

In einer Stadt des Mittelwestens auf Besuch weilend, bemüht sich eines unserer Mitglieder aus dem Staate Oregon, den dortigen alten, deutschen Unterstützungsverein, der dem Central-Verein gegenwärtig nicht angehört, zu bewegen, diesem sich anzuschliessen.

Er liess sich Exemplare des "Central Blattes" kommen, die er dem Pfarrer jener Gemeinde und einigen besonders eifrigen Mitgliedern des betf. Vereins übergab, in der Hoffnung, sie für unsere Vereinigung zu interessieren. Unser Mitglied schreibt uns:

"Ich übergab das Heft dem hochw. Hrn. . . ., Pfarrer der St. . . . Gemeinde, mit der Bitte, es durchzulesen und sich zu überzeugen von den herrlichen Leistungen des C. V. für die Kirche in Amerika und die auswärtigen Missionen. Ich bat ihn, er solle den . . . Verein seiner Gemeinde zu bestimmen versuchen, sich dem C. V. anzuschliessen."

Des weiteren erklärt unser Mitglied, er könne es gar nicht begreifen, dass dieser Verein nicht bereits vor zwanzig oder dreissig Jahren beigetreten sei. Wenn wir nicht irren, gehörte er ehemals zu uns, fiel jedoch im Laufe der Zeit ab.

Übrigens bietet das Schreiben unseres Mitglieds auch einen Einblick in seine Lebensgeschichte, die charakteristisch ist für den Zug der älteren Deutschen, nach Westen vorzudringen, sich dort anzusiedeln, den Wald zu roden und sich Land zu

erwerben. Wobei sie jedoch, wenn es Katholiken oder Lutheraner waren, ihre religiösen Verpflichtungen nicht aus dem Auge verloren. Unser Mitglied schreibt:

"Ich war früher selbst Mitglied der hiesigen Mariengemeinde und wurde hier im Jahre 1875 vom seligen Bischof . . . gefirmt; Rev. . . . war damals Pfarrer. Da ich die Landwirthschaft liebte, jedoch zu arm war, in der Nähe von . . . etwas Land zu kaufen, so machte ich mich nach Westen auf und nahm in Februar 1889 eine Heimstätte auf in Adams County, Washington. Später kaufte ich noch mehr Land dazu und trat in den Ehestand. Nachdem die Kinder gross genug waren, und weil ich ihnen eine katholische Erziehung geben wollte, verpachtete ich meine Farm und zog nach Mt. Angel, Oregon. Dort bin ich in den St. Joseph's Verein eingetreten, der ja dem C. V. angehört. So eigne ich jetzt noch Land in Mt. Angel und zugleich eine gute Weizenfarm in Adams County, Wash."

Rev. L. P. Keller, "der Negerfreund", päpstlicher Geheimkämmerer.

"The Daily Observer," von Lafayette, La., widmet in seiner Ausgabe vom 15. Februar der Investitur des hochw. L. P. Keller als überzähliger Geheimkämmerer Sr. Heiligkeit einen drei Spalten langen Bericht. Zwei Bischöfe und eine grosse Schar Priester wohnten der Feierlichkeit bei in Anerkennung der Verdienste dieses Priesters in der Seelsorge überhaupt, namentlich aber in der Missionierung der Neger in Texas und Louisiana. Msgr. Keller, vielen unserer Mitglieder als Herausgeber der Zeitschriften: "Der Negerfreund" und "The Colored Man's Friend" bekannt, ist Gründer und Leiter des Holy Rosary Institute für Negermädchen zu Lafayette, das seinen Schülerinnen neben den üblichen Lehrfächern Handarbeitsunterricht erteilt und sie lehrt, einen Haushalt zu führen. Unter den 126, gegenwärtig von 7 Schwestern v. Hl. Geist betreuten Zöglingen befinden sich Mädchen aus fast sämtlichen Staaten des Südens.

Msgr. Keller, am 25. Januar 1866 zu Roxheim in der Diözese Speyer geboren, kam 1884 in's Land. Am 21. Dezember 1889 zu Galveston zum Priester geweiht, widmete er sich bald der Mission unter den Negern, für die er 1891 eine Kirche in Galveston errichtete. Bischof Gallagher hatte bereits vorher eine Negerschule eröffnet, die Rev. Keller weiter entwickelte. Als Ideal schwebte ihm die Gründung eines Pensionats, mit der eine Handfertigkeitsschule verbunden sein sollte, vor. Die erwähnte Zeitschrift und jährliche Bettel-Reisen nach dem Norden verhalfen ihm zu Mitteln; ausserdem gewährte ihm die bekannte Mutter Drexel weitere Hilfe, im Jahre 1898 in Verbindung mit der Pfarrschule in Galveston eine solche Schule zu eröffnen.

Da die Verhältnisse im Staate Louisiana, wo eine grössere Zahl katholischer Neger lebt, seinem Vorhaben besseren Erfolg zu versprechen schienen, erwarb Msgr. Keller Eigenthum in der Nähe der später zum Bischofssitz erhobenen Stadt Lafayette. Hier gründete er das Holy Rosary Institute, das 1914 eingeweiht wurde. Er hofft, ausserdem eine weitere ähnliche Anstalt für Negerknaben eröffnen zu können.

Thätige Sekretäre.

Zugleich mit der Bestellung auf freie Flugblätter schickte uns der Sekretär des St. Bonifatius Vereins zu Sheboygan, Wis., Hr. Jos. Kachelmeier einen kurzen Bericht über dessen Verhalten gegenüber den vom C. V. ausgehenden Anregungen. Darnach sorgte man für eine Erörterung der Beschlüsse der letzten Generalversammlung durch der

geistlichen Berather; die Weihnachtsbotschaft unseres Präsidenten wurde verlesen und besprochen, und ein Amt für den verstorbenen Kardinal Bonano bestellt.

Ausserdem wurde in jüngster Zeit der noch ausstehende Rest des Beitrags zum Stiftungsfonds aufgebracht. "Das, was ich Ihnen da berichtet habe," schreibt Hr. Kachelmeier, "zeugt noch nicht von einer besonders ausgedehnten Vereinsthätigkeit. Doch hoffe ich, es soll mit der Zeit besser werden." Wir aber sagen, wollte doch nur jeder herein soviel Mitarbeit leisten.

Recht herzlich freuten wir uns über den Voranschlag des Sekretärs Anton Hussli, Jr., Beaver Dam, Wis., der uns den Vorschlag machte, er wolle versuchen, unsere Broschüren zu verkaufen. Er liess noch gleich zwölf Stück von "The Death of the Cross" kommen und dazu Proben von "Christ in His Poor" und "The Life That Is No Life." Auch lag eine Geldanweisung bei.

Da es uns sehr darum zu thun ist den Absatz unserer Broschüren zu fördern und zu vermehren, wäre es uns erwünscht, wenn auch andere Sekretäre Hrn. Husslis Beispiel folgen wollten. Nicht nur die Herstellungskosten würden verringert, sondern wir könnten auch eine grössere Anzahl von Broschüren herausgeben, wenn es uns gelänge, den Absatz zu vermehren.

Es sollten sich in jedem Verein Apostel des gedruckten Wortes finden, die sich die Verbreitung unserer Schriften zur Aufgabe machen. Es sollte Männer geben, die stets eine gute Broschüre in der Tasche bei sich führen, in der Absicht, sie einem Bekannten zu schenken. Andere wieder, deren Mittel es ihnen nicht gestatten, auf solche Weise das Apostolat auszuführen, mögen Broschüren im Verein und ausserhalb desselben verkaufen zum festgesetzten Preis. Zu gleichen Zwecken stehen auch unsere freien Flugblätter zur Verfügung.

Gemeinschaftliches Vorgehen im Stadtverbande!

Ein erfolgreiches Wohlthätigkeitsfest veranstalteten gemeinschaftlich der Volksverein Philadelphia und die dortige kath. Frauen-Union am 14. Februar. Der Ertrag ist bestimmt für die einheimischen Missionen im Nord- u. Südwesten unseres Landes.

Warum sollten unsere Stadtverbände nicht auch anderwärts Derartiges unternehmen? Man sollte viel mehr Gewicht darauf legen, die Angehörigen der alten deutschen Pfarreien zu gemeinsamem Thun zu vereinigen und die alten Bande wieder enger zu knüpfen. Die Grosstadt und das moderne Leben zerstreuen, ja sie zerstören so manches, was dem Menschen nun einmal nothwendig ist, soll er nicht wie ein schwaches Rohr, im Sturme des Lebens nur auf sich selbst gestellt, hin und her schwanken.

Was da gethan werden kann, scheint uns die von Eugen Seelsorgern geleitete Hl. Dreifaltigkeits-Gemeinde zu Boston zu beweisen, und ebenso die St. Josephs Gemeinde zu San Antonio. Beide sind eingetragene deutsche Gemeinden in den betf. beiden Städten, in ältesten Stadttheil gelegen, und daher, dem gewöhnlichen Entwicklungsgang gemäss, zum Absterben verurtheilt. Anstatt diesem "Gesetz" unserer Städteentwicklung zu gehorchen, erweisen sie sich als gesunde Mittelpunkte religiösen Lebens und gemeinschaftlichen Strebens, das fortgesetzt Segen verbreitet.

Günstiges Urtheil über die "Jungen".

Ein jüngerer, aus Deutschland stammender Priester, bricht in einem an die C. St. gerichteten Schreiben eine Lanze für die im Lande geborenen Nachkommen der eingewanderten Generation. Der Sekretär eines gewissen Zweiges der W. C. U., der sich unserer Sache jüngst in besonderer Weise annahm, sei, wie die meisten Mitglieder des betf. Vereins, hier geboren, heisst es in seiner Mittheilung, die dann fortfährt:

"Diese jungen Deutschamerikaner beschämen manche Alten, die sich sträuben und Schwierigkeiten machen, die lumpigen 10 Cents Kopfsteuer zu bezahlen. 'Wo gehen die 10 Cents hin?' fragte hier jüngst ein Alter in der Sitzung eines gewissen Vereins. In noch einem dritten Verein giebt es Mitglieder, die es gerne sähen, wenn er sich vom C. V. lossagen würde. Sie wurden jedoch bisher noch immer niedergestimmt. Dessen höchster Beamter ist drüben geboren; ein guter Mensch, nur kann man ihn nicht für den C. V. begeistern. Da kommt es dann oft zu bitteren Debatten. Sie sollten mal hören, wie bei diesen Gelegenheiten die Nothwendigkeit der Thätigkeit des C. V. und dessen Verdienste von diesem und jenem hervorgehoben werden. Dabei stehen die Hiergeborenen an der Spitze."

Ein gutes Wort . . .!

Ein gutes Wort findet einen guten Ort! Das alte Sprichwort bewahrheitete sich jüngst wieder einmal im St. Bonifatius Verein zu New Haven. Hr. Wm. Siefen berichtete über den Nothstand unter den Mitgliedern jener kleinen deutschen Gemeinde in Arkansas, deren Pfarrer sich hilfesuchend an die C. St. gewandt hatte, und zwar auf Grund eines im "Central-Blatt" veröffentlichten Artikels. Sofort erfolgte der Antrag, \$25.00 für die Nothleidenden zu bewilligen, worauf, nach Annahme des Vorschlags, ein Mitglied mit dem Hut in der Hand von einem der Anwesenden zum anderen ging, in der Absicht der genannten Summe noch etwas hinzuzufügen. Diese Kollekte ergab \$10.10. Ausserdem sprach der Verein den Wunsch aus, die C. St. möge eine allgemeine Sammlung für den gleichen Zweck aufnehmen.

Dies Beispiel beweist von neuem, was wir so oft bereits behauptet haben, dass unsere Mitglieder willig und opferfreudig sind, und dort, wo sie das nicht zu sein scheinen, nur der richtigen Führung und Anregung ermangeln.

Ein Farmer über des Central-Blatt.

"Die beiden letzten Hefte des Central-Blatts, für Januar und Februar, sind wieder sehr gut, ich möchte sagen ausgezeichnet und ebenso zeitgemäss. Obschon einige mal bereits mir gegenüber von gewisser Seite der Vorwurf erhoben wurde, das Blatt sei zu hoch geschrieben, vermag ich dasselbe gut zu verstehen, obschon ich blos ein gewöhnlicher Farmer bin und meine geringe Schulung ganz in der deutschen Sprache erhielt. Später einmal mehr darüber.

M. MOHR.

Aus den Kreisen des C. V.

Mit der Jubiläumsversammlung des C. V. im Jahre 1930—sie soll bekanntlich in Baltimore, wo die Wiege unserer Vereinigung stand, gefeiert werden—beschäftigte sich die am 19. Februar in der St. Michaels-Halle abgehaltene monatige Versammlung des Maryland Zweiges des C. V. Vorläufig beschränkt man die Vorbereitungen auf das Aufbringen der nöthigen Mittel.

Die Versammlung behandelte ausserdem eine Anzahl andere Angelegenheiten, Wahl eines Delegaten zur Generalversammlung in St. Cloud, Beschränkung der Einwanderung, usw. Als besonders erfreulich wäre noch der Besuch einer Delegation des zu Dundalk, Md., bestehenden Zweigs der St. Georgs Ritter zu berichten, dessen Anschluss an die Baltimore Gruppe sehr erwünscht wäre.

Zwei äusserst anregende Vorträge fesselten die Theilnehmer an der am letzten Sonntag im Januar in der Herz Jesu Gemeinde in Allentown, Pa., in Verbindung mit der Quartalversammlung des Lecha-Thal Verbandes abgehaltenen Massenversammlung. Rev. J. W. Post, Geistlicher Berather des Verbandes, behandelte in englischer Sprache die Lage der Kirche in Mexiko, worauf Rev. J. N. Fries in deutscher Sprache das folgende Thema erörterte: "Was hätte der Central-Verein in Mexiko zu leisten vermocht?"

Sowohl Massenversammlung als auch die vorhergegangene Geschäftsitzung waren, trotz eines heftigen Schneesturmes, verhältnismässig gut besucht, hatten sich doch zu der Geschäftsversammlung Vertreter von nicht weniger als 18 Vereinen eingefunden. Beachtenswerth ist der Beschluss dieser Sitzung, der Geistliche Berather möge die Pfarrer aller Gemeinden im Lecha-Thal, deren Vereine dem Verbands angehören, ersuchen, in ihren Kirchen ein Fastenalmosen für die Central-Stelle sammeln zu lassen.

"Eine der glänzendsten Versammlungen in seiner Geschichte", heisst es im "Wanderer", "hielt am 5. Februar der deutsche kath. Stadtverband von St. Paul im Vereinssaal der Mariä Himmelfahrt Gemeinde." Der Saal sei bis auf den letzten Platz von Männern und Frauen und jungen Leuten aus allen Theilen der Stadt besetzt gewesen. Die Veranstaltung verband Geschäftsversammlung, Vorträge, und gesellige Zusammenkunft.

In Sachen der geplanten Verschmelzung gewisser in St. Paul einmündenden Bahngesellschaften beschloss man Senator Shipstead und Kongressabgeordneten Maas zu ersuchen, das Vorhaben eingehend zu studieren und ihren Einfluss zur Wahrung der Interessen der Stadt geltend zu machen. Ein weiterer, beachtenswerther Beschluss richtet sich gegen sog. "Joiners", namentlich gegen Kandidaten für politische Ämter und deren Kampagnenführer, die sich allzugern als Redner in Versammlungen katholischer Vereine und Verbände eindrängen.—Den Hauptvortrag hielt Rev. Foley, Rektor des St. Thomas College, über "Wichtigkeit und Bedeutung der höheren Schulen im kath. Bildungsplan"; Hr. M. Aretz knüpfte daran Ausführungen über den Central-Verein und seine auf die Schulung der Laienwelt gerichteten Bestrebungen; Hr. F. C. Kueppers schilderte gewisse Phasen des bereits erwähnten geplanten "Mergers" der Eisenbahnen; weitere Ansprachen hielten Rev. W. Wey, Rush City, Rev. Benz, von der Matthäus Kirche, Hr. Jos. Matt, Schrittleiter des "Wanderer", und Hr. M. Ettel, der für das Programm Sorge getragen hatte. Man hatte ausserdem für Orchestermusik, Lieder und humoristische Vorträge, und einen Imbiss gesorgt.

Miszellen.

Um den Bedingungen des Dawes-Abkommens Genüge leisten zu können, muss sich das deutsche Volk die grössten Opfer und Entbehrungen auferlegen. Wie das stets zu sein pflegt, verspüren Mittelstand und Arme die Lasten am meisten. Die Auswirkung dieser Zustände verräth folgende Stelle aus dem Schreiben des hochw. Hrn. Kardinals Bertram an die C. St. vom 2. Februar:

"Die Noth weitester Kreise ist gross, und darum fliesen die Gaben für Messstipendien spärlich, so dass die Messstipendien der amerikanischen Glaubensbrüder immer mit Dank begrüsst werden."

Ein verdienter Seelsorger, ein stiller Förderer unserer Sache, war der am 17. Februar im Alter von 76 Jahren verstorbene Rev. Albin Breinlinger, der seit April 1926 in Red Bud in der Diözese Belleville privatisierte. Einunddreissig Jahre hatte der Verstorbene in Millstadt, und darauf neun Jahre lang in Aviston gewirkt; letztere Gemeinde liegt im Herzen des grösstentheils von deutschamerikanischen Katholiken bewohnten Clinton County, das nicht weniger als elf blühende Gemeinden zählt und der Sitz eines thätigen Distriktsverbandes ist.

Am 29. Februar 1852 zu Liptingen in Baden geboren wurde er 1875 zu Innsbruck geweiht, und zwar für Diözese Alton, von der später die Diözese Belleville abtrennt wurde. Als junger Priester wirkte er in Bre Quincy, und Evansville. Als er sich vor zwei Jahren der Seelsorge zurückzog, legte er auch mehrere von ihm bekleidete Ämter an der bischöfl. Kurie nieder.

Der um den Staatsverband Arkansas verdiente Hr. F. W. Oberste, mehrmals Präsident jener Vereinigung, hat sich jüngst, wie das "Arkansas Echo" meldet, mit Erfolg beim Rothen Kreuz Little Rock für 59 infolge der letztjährigen Fluth sich in bedrängten Verhältnissen befindenden Familien verwendet.

Das genannte Blatt berichtet, es sei Hrn. Oberste gelungen, Unterstützung für diese, seine armen Nachbarn in Hartman zu erlangen, nachdem andere das Gleiche zu erreichen vergebens angestrebt hatten. Hr. Oberste selbst wurde sehr schwer von der Fluth und ihren Folgen getroffen, deren Tragweite man in anderen Landestheilen kaum richtig einzuschätzen vermochte.

In Allentown, Pa., verstarb am 28. Januar, 76 Jahre alt, Hr. Louis J. Annas, einer der Gründer des Lecha-Thal Verbandes des C. V. von Pennsylvania.

Er bekleidete zwei mal das Amt des Schatzmeisters des C. U. und war Vorsitzter des Festausschusses der zu Allentown im Jahre 1924 abgehaltenen Generalversammlung unseres Verbandes.

Das Benediktinerkloster Atchison i. J. 1860. (Schluss v. S. 396.)

Vertheilung der Gelder; gewiss ist dieses Jahr Niemand der Hülfe bedürftiger als Kansas. Zum Schlusse möchte ich Sie noch bitten die etwaig milde Gabe direkt an mich gelangen zu lassen, und nicht nach St. Vincent zu schicken.

In Hochachtung und Ehrfurcht

Ihr gehorsamster

P. AUGUSTIN WIRTH, O. S. B., Prior.

Der Ludwigmissionsverein liess diesen Hilferuf nicht unerhört. Er sandte sogleich 500 fl. Aus